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West Africa : a handbook of practical information for the official, planter miner, financier & trader

WEST AFRICA

WEST AFRICA

A HANDBOOK OF PRACTICAL INFORMATION

FOR THE OFFICIAL, PLANTER MINER, FINANCIER & TRADER, BY

CAPT. H. OSMAN NEWLAND

EDITED, WITH AN INTRODUCTION, BY

EVANS LEWIN, M.B.E.

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Preface

West Africa is a land of romance, mystery, imagination and wealth. Many books have been written about different parts of this fascinating region, but none, I believe, upon West Africa as a whole. Some have been written for commercial purposes, some for ethnologists, some for the missionary, sportsman, or soldier, and some for political purposes. Some have been written by Englishmen, some by Frenchmen, Germans, Portuguese or Spaniards, and a few by educated Africans themselves; each dealing with a particular part or colony. Not one deals concisely or sociologically with each part and each interest of this vast domain, or attempts to co-ordinate these interests into a comprehensive whole. Such an effort, of course, would, if performed exhaustively, be stupendous. But an attempt can at least be made to provide the structure for such a work, which, while stimulating further effort, may be found valuable as a means of reference, to all who are interested in West Africa.

It was originally the author's intention to confine the book to British West Africa; but the great world war which early resulted in the capture of Togoland and the Cameroons, made reference to those ex-German colonies essential; while the possible changes which might ensue after the war, and the power of France in Africa rendered some account of French West Africa

desirable. Our understanding also with Portugal, and the readiness of the Portuguese authorities to give information—in striking contrast to the British and French authorities—decided the author to include Portuguese West Africa, with special reference to Angola, parts of which are more capable of becoming—and, indeed, have already become—a permanent home for the white man than any other portion of West Africa. A reference to the Spanish colonies, although they are small and insignificant in this part of the globe, also became essential, and lastly, but no means least, Liberia claimed attention because of her unique position in West Africa as an independent native republic, because of her vast undeveloped resources, and because Germany, to the author's knowledge, had designs upon her just before the great world war. But for that event, indeed, Germany might have controlled financial interests which were being lightly thrown away by those who preached patriotism and Empire within our own doors, and yet assisted the enemy without.

There is little doubt that Germany more than any other nation realised to the full the latent value of North and West Africa; secretly desired to dominate and direct the magnificent fighting races of the French territories—the Moor, the Berber, the Arab, the Senegalese, and the tribes of the Western Sudan—and looked forward to developing the mineral wealth of Morocco and Mauretania, the gold, lead, iron, zinc, copper and tin, the phosphates, salt, and other objects of value, some only known through the activities of German

explorers, chemists, and scientists. It was doubtless intended to exact from France, as one of the conditions of peace, the cession of all French North Africa, and the pick of Belgian, French, and Portuguese Congo.

The author desires to acknowledge with thanks many kindly suggestions received over many years from Major Armitage, C.M.G., D.S.O., the Chief Commissioner of the Northern Territories; Dr. Unwin, Conservator of Forests, Nigeria; Mr. R. E. Dennet; and Mr. Lane Poole. He is also indebted for much valuable information to various Government publications.

For permission also to reproduce certain matter previously contributed to the *Financial Times*, *Tropical Life*, *Literary Guide*, *Producer*, or contained in his books on "Sierra Leone: Its Peoples, Products and Secret Societies," "Romance of Modern Commerce," and "Coconuts, Kernels and Cacao," the author is indebted to the Editors and Publishers respectively.

H. Osman Newland.

Note: The publishers desire to acknowlege the courtesy of The West Africa Publishing Co., Ltd., of 23, Fleet Street, E.C.4, in placing at their disposal many photographs for the illustrations in this volume.

Introduction

THE value of a book like the present can best be gauged by the difficulty of obtaining accurate and up-to-date information about West Africa as a whole. There is, of course, an immense amount of information available in the form of departmental reports, blue books, and other official literature of a similar character; but to co-ordinate and assimilate this mass of material, to obtain the main facts from the welter of figures and statements, and to sift the grain from the chaff is a task from which the busy man may well shrink.

So far as the British Colonies in West Africa are concerned there is no Report or annual volume covering the whole of the Colonies, just as there is no Governor-General for the whole of British West Africa, and no administrative body, save the Colonial Office, that is responsible for co-ordinating the activities of the various Colonies or imposing a policy of co-operation between the different parts of the administrative machine.

In this respect British West Africa suffers by comparison with the French territories, which are gathered together into two great areas, French West Africa and French Equatorial Africa, each under a Governor-General and central administrative authority, but each containing specific colonies with administrations enjoying a considerable degree of local independence. The French system enables the various governments to attain the closest degree of co-operation in railway, transport, fiscal, and other matters; to pursue identical or closely allied policies; and to reach a degree of administrative similarity that is not attained in the British territories. The most striking expression of this homogeneity is the admirable "Annuaire" of each of the main French dominions, which gives an adequate and comprehensive

account of the principal features of French Colonial policy and of the races and industries of the various colonies. No book of the kind is issued for the British Colonies, nor are really adequate handbooks published by any of the separate administrations—the nearest approach thereto being the "Handbook of Nigeria," which in many ways falls far short of what such a publication, dealing as it does with what in reality is a vast empire in itself, should be.

The failure to attain any degree of administrative centralisation in British West Africa is reflected in many directions in the four colonies which represent the fruits of British efforts and enterprise in this part of the world. Each has developed on its own peculiar lines; proper within certain limits and admirable enough if each colony is to be regarded as a separate entity, but less excellent if the interests of these vast territories as a whole are to be properly considered.

In the case of French West Africa our Gallic neighbours had the great advantage of dealing with contiguous territories dovetailing into each other and forming one vast dominion of varying races, differing conditions of soil, climate, and agricultural development, and differing political and social problems, but possessing a striking similarity of interest and a single corporate and co-operative existence. Owing to this advantage the French have been enabled to pursue a railway policy upon definite and well-designed lines, and to regulate—so far as the flow of traffic can be regulated or diverted from its natural channels—the transit of produce towards the ports that have been selected as the principal outlets of their colonies.

In this fashion Dakar and Konakry have become two great commercial ports to the detriment of the Gambia waterway, which is the real natural highway into this portion of Western Africa, but which, unfortunately for the French, is a British possession. French traffic, as will be seen by a glance at the map, flows and is

designed to flow, from east to west—that is, from the basin of the Middle and Upper Niger towards the Western coasts—and from north to south, by means of railways constructed upon a similar plan throughout the different French colonies. In time the French will possess a west-to-east railway from the coast at Dakar and Konakry, passing through the French hinterland of the British colonies, with lines running southwards through the Ivory Coast, Togoland, and Dahomey, to the Gulf of Guinea. This is a great national conception worthy of the closest attention on the part of other colonising nations, and it can hardly be said that British railway policy as a whole, excellent as it is, attains the same degree of theoretical, and perhaps practical, perfection.

The importance of railway transport in West Africa ranks perhaps first in the four factors which will render West Africa better for the introduction of European civilisation. These four factors are adequate transport, railway, road and water; increased and regulated production; education; and last, but scarcely least, the right use of the native population, the retention of all that is best in native life, custom, and law, the correct utilisation of the native labour resources, and the preservation and encouragement of a native peasantry free, so far as is possible, from the operations of plantation companies, the capital of which may perhaps be utilised for the sole benefit of the shareholders, instead of for the benefit of the native workers. Plantation companies as such are not an evil in themselves, but they must be strictly regulated and their operations subordinated to the welfare of the countries in which they work. In a word, the fourth factor is a correct and sympathetic native policy founded upon justice and prosperity for the black man, and profits, if possible, for the European intruders into West Africa.

Adequate communications are the factor upon which the prosperity of West Africa mainly depends, for it is

obvious that without proper means of transit and transport from the interior districts to the coast, agricultural and mineral development will be retarded, and in many large areas rendered quite impossible. This is especially the case in those regions which form the vast hinterlands of the British colonies.

Internal communications by means of waterways are of little practical use except in the small Gambia Colony, which depends entirely upon river transport, and Nigeria. In the latter colony the Lower Niger, with the vast network of waterways forming its delta and the noble Benue River, are great highways of commerce ; but the Niger itself is broken into two sections by the rapids north of Jebba. Up the river the Niger is navigable as far as Baro, the starting point of the railway which runs northward to Minna, where it joins the main line to Kano, for stern-wheelers drawing four feet of water during the whole year and for vessels of one thousand tons for about eleven or twelve weeks only. Beyond Baro, as far as Jebba, water communication is possible for small boats during about six months of the year, and for boats drawing only two feet during the dry season. Above Sekachi the river is again navigable for boats as far as Gaya in French territory. It is obvious, therefore, that the Niger forms a valuable means of access to the centre of Nigeria, whilst in French territory the various navigable sections are of enormous advantage to a country which at present lacks internal railway communication. They also form feeders to the French railways running to Dakar and Konakry. The coastal lagoons, in addition, are of great importance in the economic development of the West African littoral.

But in the main West Africa must depend upon road and railway communications. The former are being developed in many different directions, notably in Nigeria, in Ashanti, and in the Northern Territories of the Gold Coast. These communications, however, only form feeders of the railway system and they can never be

regarded as a prime means of internal transport. West Africa, therefore, depends mainly upon railway communication.

In the British territories the railways have been built primarily in the interest of specific colonies, and whilst they have been constructed from the coasts towards the interior in order to bring the hinterland into direct touch with the ocean, no attempt has been made by co-operation with France to construct any west-to-east route between Sierra Leone, the Gold Coast, and Northern Nigeria—a railway that would doubtless be of strategic and political value, and possibly also of commercial utility. Nor in the construction of the Sierra Leone railways, with their narrow gauge of only 2-ft. 6-in., has any consideration been paid to the possible value of Freetown in connection with a route from the coasts of South America to West Africa, and thence across the Sahara to the Algerian littoral—a possible world-route which the French have always borne in mind. Moreover, the gauge of the British railways, which, with the exception of Sierra Leone, is that of the South African lines, viz., 3-ft. 6-in., is different from the uniform gauge adopted in all the French African colonies, which is 1-metre. It is evident, therefore, if we take a broad view of the natural routes throughout West Africa, that political and economic reasons have prevented that co-operation and co-ordination which might have been achieved had West Africa been a political entity, instead of being divided between different powers.

Nevertheless railway development in British West Africa has proceeded upon entirely practical lines, and the three principal British colonies possess systems that are of great utility and importance in the development of the country. The choice of ports has not always met with universal approval, the choice of Seccondee especially, then an almost unknown port, which was selected as the terminus of the railway to the goldfields,

in preference to Elmina or Takoradi, the best harbours on this part of the coast, having been severely criticised. In Nigeria, Lagos forms the chief outlet for the colony, but the discovery of Port Harcourt has provided an alternative outlet which is bound to attain considerable importance as the railway, which now reaches the Udi coal fields, is pushed northwards across the Benue to the main line from Lagos to Kano. That railway sooner or later will have to be extended through Bornu to the neighbourhood of Lake Chad, a project which has received the support of successive Governors from Sir Ralph Moor, in 1901, to Sir Frederick Lugard. So far-sighted an administrator as the late Sir William MacGregor, writing in 1901, stated that the railway must "be carried at least to the heart of the Hausa country, probably to Kano, and perhaps some day to the Nile." The latter eventuality is not likely to occur during the present generation, unless indeed the French carry through their scheme for a lateral road of communication across their territory of Wadai, in order to join up with the existing British railway to El Obeid, in Kordofan, which eventually, doubtless, will be pushed westward to El Fasher in Darfur.

Sir Frederick Lugard at the same period took a wide view of the strategic importance of railway communication into the heart of Nigeria. "In view of the projects now discussed in a serious spirit by eminent French authorities of constructing a railway from Algeria to Timbuctu and Chad, and the political importance attached to that project (in which, however, I do not wholly concur), I think the harbour of Lagos acquires a greater importance than that merely resulting from trade expansion, and that hereafter it is possible that the Empire might have cause for regret if half measures only were adopted now." Fortunately, the importance of railway communication from Lagos to the interior was fully recognised, and the Empire now possesses one of the finest instruments for economic and commercial

expansion in the railway running for 704 miles to Kano, the great commercial entrepot of Northern Nigeria.

The scheme for a trans-Sahara railway alluded to by Sir Frederick Lugard cannot be discussed here. It is only necessary to state that in spite of the enthusiastic views of some of its supporters, it is hardly likely to pay as a commercial venture—at least not within the lifetime of anyone now living. Its promoters look forward to the time when the Western Sudan will become a "second Australia" as the home of a great pastoral industry—but here the question arises as to whether the cheapest route to Europe would not be via the railways that will eventually reach these districts from the ports on the Gulf of Guinea. In any case strategic and political reasons will be the determining factors should such a railway ever be constructed.

In considering railway developments in West Africa it is necessary to take the widest and longest views of the possibilities of the future. Thus the fact that the coast of West Africa, with its three great ports of Dakar, Freetown, and Konakry, lies near to South America, renders it undoubted that the route across the Sahara, whether it be along the coast to Tangiers or through Timbuctu to one of the Algerian ports, would provide the quickest means of communication between Europe and the growing countries of South America. This is a point to be remembered in connection with the development of the world-routes of the future.

But of more immediate interest are the possible internal routes of communication of the near and immediate future. The proposed French system of railways has already been alluded to, and it does not require a very prophetic mind to realise that other similar developments are bound to take place with regard to French Equatorial Africa. The fact that the French are now in possession of Duala has completely changed the probabilities of railway construction in this part of the world; for it is now reasonable to suppose that Duala

will become one of the principal outlets for the great interior territories that lie beyond the Cameroons, and have hitherto suffered from the want of easy and direct access to the coasts. A glance at the map of West Africa, with due regard to present tendencies, reveals the fact that five or six great ports, which some day will be of supreme importance in the economic life of the community, are being developed in West Africa. These are Dakar, Freetown, Konakry, Lagos, Port Harcourt, Duala, and perhaps Pointe Noire, the at present undeveloped natural harbour which may become the main outlet for the Gabun Colony and much of the Congo basin. The importance of Lobito Bay, further south in Angola, need not be emphasised here.

The second factor upon which the future prosperity of West Africa depends—increased and regulated production—scarcely requires elaboration, for it is evident that increased production depends largely upon adequate communications, and that regulated production means that the best efforts should be used to teach the natives what to grow, how best to raise their crops, and how to avoid those agricultural disasters which arise from imperfect acquaintance with the operations of nature and lack of knowledge of the best means of combating insect and other pests. It is evident that the present administration in Nigeria, to take one example, is fully alive to the value of agricultural training and education. Sir Hugh Clifford has recently outlined a policy for reorganising the Agricultural Department of Nigeria so that the natives may be trained in improved agricultural methods. He points out that "the average native of West Africa derives little benefit from an European Agricultural Station because he cannot be induced to visit it . . . the only instruction which can be rammed into the understanding of the average African farmer is that which is imparted to him personally and directly by officers of the Department, who visit him in his own village and accompany their advice

by practical demonstrations. It is essential, therefore, that the majority of the officers of an Agricultural Department in West Africa should be constantly touring the country, lecturing the people, and showing them precisely what the treatment is which they are advised to adopt for the better management of their crops."

For this purpose native agricultural instructors are to be trained whose main function will be to visit the African peasants on their farms. Numerous experimental plantations and agricultural stations are also to be formed, and there is to be a skilled scientific staff, whose main purpose will be the practice of research work. If this system be adopted throughout West Africa, it is certain that a great stride forward will have been made in teaching the natives how to help themselves—which is, after all, the main altruistic purpose of British rule in Africa.

In this connection one word should be said about the immense importance to West Africa of enabling the natives to remain peasant proprietors, cultivating their own farms, and living on their own lands. The growth of the cocoa industry in the Gold Coast Colony is a case in point, for that is an industry entirely in the hands of the natives, and controlled and worked by native labour. Compared with the plantation system in certain other colonies the advantage to the natives, at least, cannot be questioned.

The third factor, and one which arises out of the last, is the education of the natives upon right and proper lines. The West African negro, under proper guidance, is capable of a high degree of civilisation. He can attain to eminence in many directions, and his intellectual qualities, though at present largely dormant, can nevertheless be stimulated. Natives of the Gold Coast and Sierra Leone, for instance, have and do occupy responsible positions. They work in the Civil Service, practise at the Bar, become merchants, and in many ways demonstrate that they are fitted to acquire

and enjoy the intellectual attainments open to Europeans.

But the process is necessarily slow, and the great bulk of the people are neither prepared for higher education, nor would it be wise to educate them beyond the sphere of their immediate requirements. It would be as great a mistake to regard the comparatively small body of educated West Africans as representative of the whole race, as it would be to repress wilfully their desire for improvement, and to relegate them to the position of hewers of wood and drawers of water, by closing all professions to them, as is the practice in South Africa. The educational ladder, therefore, must be broad at the base, but it must be capable of enabling the native to climb to the higher intellectual regions should he prove his aptitude for that advance.

Already the beginnings of political unrest are apparent in West Africa, and though the claims of the educated natives to speak on behalf of their illiterate brethren cannot be admitted, it is certain that in the not too distant future, the position will be very different, and that a large educated community will be entitled to demand more political freedom than has hitherto been accorded to them.

For the present, therefore, the main function of education should be to fit the natives for the occupations they are most likely to fill with full credit to themselves. The fundamental inspiration of all native education is that even before a native can become a good Christian he must acquire pride of race, patriotism, and discipline. He can certainly acquire these characteristics best by development on his own racial and tribal lines, and not on our, to him, foreign and unnatural methods of advance. For this reason, Christian missions, excellent as they have been in the past, would do well to recognise that if they are to be the buttress of the local administrations which they should rightly be, much of the old methods of teaching and training, and many of the

former methods of thought, must be scrapped in favour of a newer and wider conception of their responsibilities and duties.

The somewhat cramped training of the ordinary missionary before he proceeds to the scene of his labours is frequently put to a severe test when he comes into contact with new conditions, new conceptions, and an entirely new environment; but after a few years of strenuous labour he is generally only too ready to admit that there is much in native life and customs that should be preserved. With the realisation of all that obedience to lawful tribal authority means, the missionary is usually ready to strengthen the basis of that authority instead of weakening the tribal bonds or helping to bring them into contempt.

In the case both of these natives, and of those who have already come largely under European influence and are Europeanised the same basis of education is essential, and it seems preferable that this should be founded upon technical and industrial training, agricultural teaching, the inculcation of Christian principles where the races do not already belong to the Mohammedan faith, and the teaching of the elements of European education, viz., reading, writing, and arithmetic. How far such an education should be applied to native girls is a matter that had best be left to the attention of future feminists in West Africa.

The fourth factor necessary to a prosperous and contented West Africa—the right use of the native population and the encouragement of a native peasantry—is so apparent that it scarcely needs any attention here. Yet the fact that colonising nations do not yet realise entirely that they are the guardians as well as the masters of the natives, that they have inherited a principle of public service as well as vast stretches of productive lands, and that their main duty is towards the native races who have fallen under their control, is emphasised occasionally in the operations of large trading corporations

and plantation companies, as well as in the dealings of private individuals with the natives. It is not necessary to assume, as is frequently done, that the economic imperialism of Europe has fastened upon the African peoples with the intention of drawing enormous and increasing profits out of their labour and territories. It must be recognised, however, that in certain quarters too little attention has been given to the rights and claims of the natives as in others too much stress has been laid upon the claim "Africa for the Africans." The happy mean has best been achieved in those colonies where the native has been permitted to retain his own lands, to cultivate his own farms, and to render himself an economically independent unit in the development of his own country.

In editing Captain Newland's book I have performed what is in some measure a labour of love. The development of Africa is a subject that has peculiar and fascinating interest, and Captain Newland has presented some of the main features of this development so far as West Africa is concerned. It is not to be supposed, however, that in dealing with so vast a field of investigation, the author has been able to write entirely from his own knowledge and observations. Many of the statements contained in this work are based, therefore, upon the investigations of other authorities. Where such authorities have been available I have tested the correctness of Captain Newland's statements, because, unfortunately, owing to his death it has not been possible for this book to have had the advantage of being corrected by its author; but many of the statements are made on his own authority, and these, naturally, have been left as they were made. No attempt has been made by the editor to amend the Language section, which is printed as it was written.

EVANS LEWIN.

PART I

THE GEOLOGY AND HISTORY OF WEST AFRICA

CHAPTER I

THE COUNTRY: ITS HISTORY, GEOGRAPHY AND CLIMATE

AFRICA consists of two regularly shaped segments joined at right angles; a northern, stretching from west to east, and a southern, extending from north to south.

West Africa proper lies in the lower portion of the northern segment, overlapping just an angle of the southern segment. Bounded on the north by the Sahara desert, on the west and south by the Atlantic, and on the south-east by the Congo State, it is regarded by some as the cradle of the human race.

West Africa is watered by six principal river systems —

(1) The Senegal.
(2) The Gambia.
(3) The Niger.
(4) The Volta.
(5) The Shari and Lake Chad.
(6) The Congo.

The Senegal and Gambia rise in the Futa Jallon highlands, and both are broken by rapids before reaching the lowlands. The Senegal, 950 miles long, is believed to have been known to the ancients, and has, as tributaries, the Bafing, the Bakhoi, and the Faleme, but its mouth is blocked by a line of shifting sands.

The comparative scantiness of its sources, the steepness of its upper course, and the rapid evaporation which takes place after the short rainy season, would make the Senegal an insignificant stream for more than half the year, but for the natural dams which are formed across the channel at intervals, behind which the water accumulates in deep reservoirs. In the rainy seasons the

barriers are submerged in succession, the reaches are filled, and the plains of the lower Senegal are changed into immense marshes. Lake Cayor on the right side of the lower Senegal and Lake Panieful (Guier) on the left constitute reserve basins. They receive the surplus waters of the river during flood and restore them in the dry season. In the upper part of the river the reservoirs are partially protected from the effects of the evaporation which makes itself so severely felt on the treeless seaboard by the curtains of verdure which overhang the river. Owing to these natural "locks," the Senegal never discharges less than 1,700 cubic feet per second.

From July to October the level of the Senegal shows a series of fluctuations, with, however, a general increase till the end of August or beginning of September, when the maximum occurs. Boats drawing from 1-ft. to 2-ft. 6-in. can ascend to Kayes from the beginning of June to the middle of November; steamers drawing 4-ft. 3-in., from July to October inclusive; and ocean steamers, lightened so as to draw 11–13-ft., during August and September. From Mafu to the sea, a distance of 215 miles, the Senegal is navigable all the year round by vessels drawing not more than 10-ft.

The Gambia is between 600 and 700 miles long, and forms a wide estuary before reaching the sea. The Barrakunda rapids occur about the middle of its course. It receives seven tributaries on its right bank and two on its left, of which the principal are the Daguiri, Medina, and Niokolokaba from the east and the Tokio and Termesson from the west. The lowland country through which these rivers flow partakes at times more of the character of a desert region than of the Guinea forest type, and the towns are few and far between, especially on the Gambia itself, although near to the sources of both, the Futa Jallon plateau is dotted with small villages. Round about Damatang on the Gambia the country is very fertile, but practically unopened. In the rainy season a steamer drawing 8–10-ft. might ascend

AN UP-TO-DATE AFRICAN RULER.

[The Emir of Katsna (on left) with his son.]

The King's Library

up the Gambia to the Grey river, or perhaps to the Nerico, but Yarbutenda is the highest available point in the dry season. The sources of the Gambia and Senegal were discovered by Mollien in 1818, and the natives still regard the place with superstitious dread.

The Niger has a general slope from west to east and then from north to south. Its largest tributary is the Benue, flowing from the higher tableland of the northern Cameroons. The Benue, having crossed the former German boundary between Garua and Yola, flows into the Niger near Lokoja, and has several navigable tributaries. One of these on the south bank, the Teraba, is about 200 yards wide, and is negotiable by powerful light-draught launches in the wet season, though only by canoes in the dry season. The Gongola in Yola—navigable by steam launch as far as Nafada (Bauchi)—the Ankwe, Donga, and Katsena in Muri, and the Modu in Nassarawa, are its remaining tributaries. Except the Benue, the Niger receives few tributaries. Most of them flow from the southern or western plateau, *e.g.*, the Wassa, Oli, and Teshi, but there are a few from the east, of which the chief are the Gulbin, flowing past the city of Sokoto, and the Kaduna, upon which Zungeru is situated.

The main stream of the Niger itself rises in a big rock among forest-clad mountains, the Tembikunda range 4,000 feet high, on the boundary of Sierra Leone and French Guinea. Four other rivers rise in the same place, the Feliko, which later flows into the Niger, the Bagwe, and two smaller rivers. The Bagwe is one of the largest rivers in Sierra Leone. The upper part of the Niger is known by its Susu name, Joliba, meaning "the fastest runner," and the natives believe that a devil lurks inside the rock in which it rises (see author's "Sierra Leone").

From its mouth the Niger is navigable in the rainy season for large steamers as far as Jebba (about 450 miles), but in the dry season only as far as Lokoja (about

250 miles). Vessels of shallow depth can, however, reach Mureji near the Kaduna river.

The train, penetrating to the Niger at Jebba, has destroyed some of its romance ; but the lover of nature may still pursue its grandeur for hundreds of miles from the ocean, and—

> "drink of its fascination from the dawn—when the cry to God from the red clay mosque goes out to the waning stars—to the sunset hour when the fireflies sow the gloom with tiny patches of fitful light."

Most of the rivers of the coastland regions, especially on the Slave Coast and Bight of Benin, have short courses. Those on the north-west have broad estuaries, *e.g.*, the Casamanca, Rio Grande, Geba, and Scarcies. The Akba (Komoe) and Bandama on the Ivory Coast, and the Volta on the Gold Coast have fairly long courses, the basin of the Volta extending beyond 12° north latitude. The Volta, which formed a boundary between the late German Colony of Togoland and the British Northern Territories of the Gold Coast, is particularly beautiful above Akuse, and the Senchi rapids, over which the river falls thirty-four feet. "Sometimes," says Mrs. Mary Gaunt, "its great wide, quiet reaches are like still, deep lakes, in whose clear surface is mirrored the calm, blue sky, the fleecy clouds, the verdure-clad banks, and the hills that are clothed in the densest green to their very peaks. Sometimes it is a raging torrent, fighting its way over the rocks, but beneath the vivid blue sky is the gorgeous vegetation of the tropics, tangled, luxuriant, feathery palms, tall and shapely silk cotton trees, bound together with twining creeper and trailing vine in one impenetrable mass." At its mouth the scene is quite different. On each side there is but a strip of beach with big lagoons behind, and even the utility of the river is spoilt by a bad bar, covered by only seven to eight feet of water.

The Volta has two large feeders, the Black and White

Voltas. The former rises in the Mina Mountains of the Western Sudan, and the latter some hundred miles due north of Wagadugu, in the French Sudan. The Black Volta for some distance once formed the old boundary between our possessions and those of the French. From Kintampo it runs to the north, and joined by the White Volta, resumes its south-easterly direction to Epum on the north-eastern border of Ashanti. Turning south, for about a hundred miles, it bends away to the south-east again before it finally empties itself into the Kitta and Adda lagoons.

The White Volta drains a considerable portion of the Northern Territories. The most important tributaries on the right bank of the main or Black Volta are the Tain, Pra, Sene, Sumi, and Afran rivers, all of which, except the last, drain the northern portions of Ashanti.

Two other large rivers in this part of West Africa deserve a brief notice: (1) The Tano river, which rises in north-western Ashanti, and empties itself into the Tendo Lagoon on the extreme south-western border of the Colony, close to the coast town of Half Assini. It is obstructed by rapids, but these are not very formidable, and could be removed. The Tano river drains the best forests of Ashanti and the Colony—a wooded area of several thousand square miles. (2) The Pra river, which rises in the high hills of Okwawu and Eastern Akim, and flows in a south-westerly direction to Sarmung, where it turns to the south and enters the sea close to the town of Shama. It drains an extremely hilly tract of country, and, like the others, it is rendered unnavigable by the presence of rapids. The most important feeders on its right bank are the Anum river (draining the country east of the sacred lake), and the Offin.

Other less important rivers are the Nakwa, in the Salt Pond district, the Amaso, in Winneba, and the Densu in the Accra district. These rise in the Atikwa and Aquapim hills, and all flow in a general north to south direction. Near the sea they flow through open

country covered with low scrub or savannah forest. In the eastern portion of Ashanti a small tract of densely-wooded country is drained by the Bia river, a tributary of the Komoe, the most important water-way of the French Ivory Coast.

Lake Chad, the only known lake of importance in Nigeria, is rather a permanent inundation than a lake. That it was likewise regarded by the ancients is indicated by the name *Libya Palus*.* One thousand one hundred and fifty feet above sea level, with only twenty feet maximum depth, its area is 10,000 square miles in the dry season, and 50,000 square miles in the "wets." The two largest tributaries of Chad are the Shari and the Kommadugu, Jo, or Wobe (the last name is its official designation).

The former marks for some distance the frontier between the French and former German territories. Not far from its mouth it unites with the Logone, and is navigable for many miles, flowing into Chad on its southern corner. The Wobe rises in the Eastern Hausa States, and is a good flowing stream for the greater part of the year. About 300 miles from its source, it reaches the western shore of the Chad near Jo.

In the Cameroons, the Niger and the Shari systems communicate by means of a marshy lake called Tuburi, from which issues the Kebbi, a tributary of the Benue, the one obstruction being a fall of 165 feet in the Kebbi. The Congo, originating in the marshy lake Bangweolu, or on the Nyasa-Tanganyika plateau if the Chambesi be regarded as its true source, is known in its upper course by many names. After flowing south for some distance,

* This suggestion, though ingenious, does not appear to cover the facts. Ptolemy gives Palus Occidentalis Nili, Palus Orientalis Nili, and Coloe Palus, viz., Lakes Albert or Edward, Lake Victoria, and Lake Tsana, as the three sources of the Nile. None of these lakes can be described as marshes, and there is no reason to believe that Libya Palus (*i.e.* Lake Chad) was a marsh at that period simply on account of the use of the word Palus (a marsh). It was probably an extensive lake until comparatively recent times.—EDITOR.

it strikes north (as the Luapula) through Lake Mweru; descends (as the Lualaba) from the high plateau to the forest-clad basin of West Central Africa; and finally turns south-west through the western highlands to the Atlantic. The area of the Congo basin is greater than that of any other river except the Amazon, being about 1,425,000 square miles, while that of the Niger is 808,000 square miles, and that of Lake Chad 394,000 square miles. In consequence, several of its numerous tributaries exceed in length and volume the secondary streams of the continent, but the most important of these do not touch West Africa proper, as they belong rather to Central Africa.

There are no classical allusions to the Congo. Discovered by a Portuguese officer, Diogo Câo, to whom, on Shark's Point, is erected a marble pillar, it was first called Rio de Padrao (Pillar river); and was afterwards known to Europeans as the River Zaire. For three centuries no voyage of discovery was made beyond a few miles from its mouth, and several expeditions failed to reach the interior. Livingstone, indeed, traced its source, believing it to be the Nile; but not until July, 1877, did Stanley complete the exploration.

The principal of the smaller rivers of the West African coast south of the Gulf of Guinea, resemble the greater African rivers in flowing for a part of their course on the interior plateau before passing through the outer ranges.

The most important of these, the Ogowe, just south of the Equator, flows through a richly-wooded valley, a thousand feet above the sea, breaking through the Sierra del Crystal in a westerly direction, and forming a large delta at the coast. It is only navigable from the sea as far as the first mountains. At about 208 miles up stream, above Njole, the rapids commence, and of these there are as many as five hundred. Clay cliffs extend to about 130 miles up from the coast, where Lembarene island ($15 \times 1\frac{1}{2}$ miles) is situated. In the region of the rapids, especially that of the far-famed

rapid Lemba, where the Okana joins the Ogowe, and above the Boko Boko, the scenery about this river is exceedingly lovely, but as its banks are thickly populated by ferocious Fans, few explorations have been carried beyond that point.

The Sanaga, or Lom, is another very important stream, which, rising in south Adamawa, flows through dense forests in the Cameroons, and is broken by falls where the interior plateau approaches very near to the coast.

* * * *

In many parts of Africa, differences in climate and vegetation depend principally upon distance from the sea—the coastlands differing markedly from the interior. In West Equatorial Africa, however, zones of climate and vegetation are inclined to follow each other from north to south rather than parallel with the coast, and variations of altitude accentuate the effect of latitude.

But where the land is very high (*e.g.*, at Cameroons, where it reaches 6,000 feet) even close to the Equator, there is frost at night, and the mountain tops are snow-capped. The area between 3° or 4° and 5° latitude on either side of the Equator has a high temperature, with little variation. The dry season is reduced to a minimum, and there are two definite wet seasons. Beyond this area, especially on the north, there is usually one long wet season and one long dry season, the former from May to October, the latter from November to April. Where there are two definite wet periods, the seasons may be divided into the following groups, viz. :—

(*a*) The wet season proper, extending from about the middle of May to the end of July.

(*b*) The small rains, extending from the beginning of September to the middle of November.

(*c*) The dry season proper, extending from the middle of November to the end of February.

(*d*) The small dry season, which consists of a break in the rains and is practically confined to the month of August ; and

(*e*) The tornado season, from the beginning of March to the commencement of the heavy rains in May. This is an intermediate season in which, though thunderstorms and showers of rain are pretty frequent, yet the number of dry days is much in excess of those on which rain falls.

The limits above are, of course, only approximate. The rainiest district is said to be just west of Mount Cameroons, where 390 inches have been recorded; but this is small compared with the record in Siam of 458 inches. Much has been said and written concerning the deadliness of the West Coast; but there has been great exaggeration for particular purposes, and no credit has been given for the improvements in health conditions due to sanitation. At a recent meeting of the Royal Colonial Institute, Sir Hugh Clifford, Governor of the Gold Coast, said he was convinced that the climate of the Gold Coast compared favourably with most, if not all, the tropical climates in which he had served during the past thirty years.* The highest rainfall

* Speaking at the meeting of the Nigerian Council in 1920, Sir Hugh Clifford made the following remarks about the climate of the Gold Coast. He stated that after residing there as Governor the conclusions at which he had arrived were :—

(i) "That, with the possible exception of the climates of Barbados and Trinidad, that of the Gold Coast and Ashanti was, beyond all comparison, the most merciful that he had so far encountered in any part of the Tropics, at or near sea-level.

(ii) "That the climate of any part of the Gold Coast and Ashanti was at once far less hot and appreciably less damp than that of, say, Colombo, Penang, Kuala Lumpur, Singapore, Saigon, Sandakan or Batavia; and that this is not a matter of opinion, but is a fact proven and attested by the comparative readings of the thermometer and of the rain gauge.

(iii) "That the vast majority of Europeans in West Africa, having never had any experience of other parts of the tropical world, not only did not realise this fact, but were accustomed to regard as peculiar to West Africa most of the unpleasantnesses and discomforts which for Europeans are common to every tropical environment.

(iv) "That, in the matter of their comparative freedom from insect pests, the Gold Coast and Ashanti enjoyed a position of enviable immunity and privilege. For instance, the strange multitude and variety of ticks, with which the low-country jungles in Ceylon are invested, are in West Africa represented, for the most part, only by the jigger—a

recorded for 1911 and 1912 was 69·98 inches at Kumasi, but the average rainfall at Colombo during a period of forty-two years, ending June 30th, 1912, amounted to 82·32 inches, which was more than double that recorded during 1911 and 1912 at either Accra or Sekondee, and more than four times as great as the rainfall at the former place during 1911, while the average rainfall at Ratnapura, in Ceylon, during the past forty-two years was no less than 149 inches, or more than 68 inches greater than the average rainfall of Colombo itself, and beggared utterly any record that any place in the Gold Coast could produce.*

Thus, both as regarded heat and the much more trying quality of humidity, the "hot, damp" climate of the Gold Coast, as known at its worst on the seashore and in the moist forest-belt, was a considerable improvement upon that which was met with in similar localities in Ceylon, and no impartial person who had lived in both

creature of which we have been made to hear so unnecessarily much; while the lone-hand raids made by the latter, are easily dealt with compared with the assaults of the former, whose practice it is to attack by platoons. Similarly, the tree leeches whose name is legion in the great forests that cover practically all the land in the Malay Peninsula and Sumatra from sea shore to mountain crest, and whose bites are apt to leave such festering sores behind them, are unknown in West Africa; thus enabling men to wear cool and comfortable 'shorts' instead of specially constructed trousers and even 'Chinese stockings,' as was our practice in really bad leech country in Malaya. Even the mosquitoes in West Africa, I found, were few and far between as men count these plagues on, say, the Perak river, or in Georgetown, British Guiana; and indeed in this fact, there lurks an insidious peril, for while an elementary desire to avoid being eaten alive compels men, in the localities mentioned, to seek shelter at night beneath mosquito nets, this very necessary precaution may be dispensed with in West Africa without endangering sleep.

(v) "That all these opinions were quite extraordinarily unpopular; that the legends of the 'lethal climate' and of the peculiar villainy of the West African Tropics, compared with all the rest of the tropical world, had locally the sacro-sanctity of religious dogma; and that anyone who had the hardihood to challenge their validity was felt to be battering upon the faces of idols, which the wisdom of generations of Europeans in West Africa had set up for the worship of mankind."

* The rainfall at Kumasi in 1917 was 71.40, at Accra 44.20, and at Tarquah 92.62.—Editor.

places could entertain a doubt as to which was the preferable of the two climates. The concluding charge, viz., that the climate of the Gold Coast was "very malarious," remains to be examined. The expression quoted is, of course, an abuse of terms. A climate cannot be "malarious," except in so far as it might be favourable to the multiplication of the mosquitoes by means of which malarial fever is transmitted from one human being to another. The percentage of deaths from malaria in the Gold Coast is not only relatively but actually much smaller than that in such tropical countries as Ceylon, the Straits Settlements, and the Federated Malay States. In the matter of alleged malarious qualities, therefore, no less than in the matter of its relative heat and humidity, the much-abused "climate" of the Gold Coast is shown to have a much cleaner record than that which its neighbours can claim. The same might be said of most of the coast, except perhaps, the Niger delta and parts of the Cameroons. It is not the climate that kills in the West African tropics; but the microbes, which carry disease and death among dwellers in those lands, where the heat and dampness of the climate are uncomfortable and distressing features of existence. The climate, at its worst, is no more than a predisposing circumstance; but the mosquito-borne microbe has been a danger, and might be a veritable scourge. West Africa is undoubtedly the favourite home of the deadliest mosquito and the tsetse; but the numbers and ravages of these insects are being annually diminished by drainage, sanitation, and segregation, and through the efforts of the School of Tropical Medicine.

* * * *

The first record of West Africa in the annals of the ancients is that of Herodotus:—

"Necho, an Egyptian King (612 B.C.), for trial's sake, sent a fleet of Phœnicians down the Red Sea, who, setting

forth in autumn, and sailing south until they had the sun at noon-tide upon their starboard (that is, having passed the Tropic), after a long navigation, directed their course to the north, and, in the space of three years environed all Africa, passing home through the Pillars of Hercules, and arriving in Egypt. During the journey along the coast from port to port they repeatedly landed, sowing grain in favourable places and seasons, and awaiting the harvest before continuing their progress."* (Unfortunately their log book descriptive of the various landing places was burnt with the Alexandrian Library.)

Herodotus also relates that West Africa was reached by land and explored by five young and distinguished Nassamonians, inhabitants of a country called Ægila, which was situated " ten days' journey west of the Shrine of Ammon which lay to the west of Egypt." These explorers passed first the region inhabited by man, then that tenanted by wild beasts, lastly the immeasurable sandy waste. With stocks of water and provisions they travelled for many days over the desert in a westerly direction. At an oasis where they stopped to gather some fruit, they were attacked by " dwarfish men," and made captive, being carried along vast lakes and marshes to a town near which a large river flowed from west to east, where the black inhabitants were greatly addicted to magic. (Herodotus surmised that this river was the Nile flowing from the westward ; others have sought to identify it with the Niger, and the town as Timbuctoo ; while later authorities believe that the river was the Jeon or River of Bornu.†)

* Herodotus states, " On their return they declared—I for my part do not believe them, but perhaps others may—that in sailing round Libya they had the sun upon their right hand." This fact, however, vouches for the authenticity of their voyage.—EDITOR.

† Herodotus also relates how the Carthaginian traders visited a region beyond the Pillars of Hercules to trade. Depositing their goods on the shore they returned to their ships and made a great smoke to attract the attention of the natives. The latter then came to the

The Carthaginians, about 450 B.C., sent an expedition round the West Coast, and founded many small towns, the expedition consisting of 30,000 men and women colonists. Their description of the mangroves lining the rivers for eighty to a hundred miles from the sea, and the fires blazing along the streams by night is almost as true to-day as then; only the region of the mangroves has somewhat lessened. The Carthaginians also sent a caravan across the Sahara about 400 B.C.

A long blank ensues. Sallust (B.C. 86–34) speaks of the south part of the African desert being in the hands of negroes. Nero is said to have sent an expedition to "Ethiopia," but to which part of this vast country is not clear. From this period until the fourteenth century A.D. another and larger blank occurs. A curtain seems to have fallen over Africa, and over all European enterprise in the way of exploration. The shepherd tribes of the deserts overran and largely subdued the agricultural tribes. But it was long before the Arabs first gave the necessary stimulation to Europe.

About 1352 Ibn Batuta, a native of Tangier, passed through Aiwahatan* and Melle†, and reached the Niger, which he mistook for the Nile. Then Leo Africanus (Hasan ibn Mohammed), a Moorish geographer, of Granada, travelled to Timbuctu, Ghana, and the Hausa States.

But although Africa was shut to the Europeans, she had been pursuing a dreadful destiny. With growing wealth of cattle and the introduction of the camel, the nomads on the fringe of the deserts became formi-

shore and placed the gold they were willing to give opposite the merchandise and then went away. This primitive method of barter is mentioned by two other writers, viz., Aluise de Cada Mosto, a Venetian, about 1455, and Captain Richard Jobson, 1620-21.—EDITOR.

* Aiwahatan or Wahata was the capital of the old kingdom of Ghanata.—EDITOR.

† The Empire of Melle and its dependencies, known to the Arabs as the Mellestine, rose to power on the ruins of Ghanata in the 13th century, and extended from the Atlantic to the Niger boundary of Hausaland.—EDITOR.

dable antagonists, and their slave raids became more terrible and frequent. As the Arabs pressed upon the Tuaregs, so the Tuaregs in turn pressed upon the negroes.

About 300 A.D. the negro kingdom of Ghana or Ghanata was situated west of Timbuctu, on the edge of the desert, but although the bulk of the population was Mandingo or Malinke, a fairer race, probably the Fulanis, appears early to have become the ruling caste, and twenty-two kings are said to have reigned in Ghana before the beginning of Mohammedan chronology.*

The stimulus which Mohammedanism gave to conquest accounted in no small measure for the rise and conflict of the great states, sometimes Arab, sometimes Negro, which arose south of the Sahara in the Middle Ages, while European nations were recovering from the confusion that followed the fall of Rome.

In the kingdom of Songhay, which conquered Melle, and where the town of Biru, or Whalata† was the great centre of trade until Timbuctu overshadowed it, we find the first traces of Mohammedanism.

About 990, Mohammedan preachers appeared in Melle, another celebrated native state, whose chiefs, however, were not converted until about 1200. Melle, a kingdom predominant for many years in the Western Sudan, was founded by the Mandingos, who apparently overthrew the Berber supremacy, and extended their own power northward beyond the curve of the Niger.

Mansa Mussa, the most important of the rulers of Melle, raised the kingdom to the position of a first-class military power, took Timbuctu from the Tuaregs, and conquered the Songhay kingdom, and Ghana.

* The people of Ghanata claim to have come from the region between the Tigris and the Euphrates, according to an ancient Hausa chronicle.—EDITOR.

† Also spoken of as Ghanata and Aiwahatin. The exact situation of this town has not been determined, but it is generally considered to be identical with the Walata of to-day, an inland town in the Upper Senegal-Niger Colony, almost due west of Timbuctu.—EDITOR.

Then he went on a pilgrimage to Mecca, lavishing gifts on the way. His palace at Timbuctu was built by an architect from Granada; but after Mussa's death, Timbuctu was taken by the black prince of Mossi.* The town was recovered in 1335, and the kingdom raised again to power for another century; but Melle gradually declined in the fifteenth century, and Songhay became the most noted African state in the Western Sudan.

Meanwhile, however, while Arab travellers began to interest Europe in this northern part of West Africa, some Norman traders from Dieppe re-opened intercourse with the Coast. Between 1346 and 1413 these hardy rovers founded commercial colonies at Goree, Cape Verde, Grand Cess, and Grand Bassam. One of the Elmina Castles was formerly known as Bastion de France.†

These Dieppe merchants also touched at Sierra Leone, and Accra, and, in 1390, it is said, discovered the River Gambia. The civil wars in France, with the conscription of the able-bodied, stopped French enterprise on the Coast, and the Portuguese quickly took their place.

Prince Henry "The Navigator," sent out several expeditions in 1414, and in 1440 the Pope, for a present of slaves—the first Africans enslaved by Europeans—gave the Portuguese the sovereignty of all West Africa, and absolved all souls perishing in the undertaking. When, therefore, in 1450, the Normans resumed their visits to West Africa they found all their trading depots in the hands of the Portuguese, who, with native kings as allies, and the Pope's benediction, held the monopoly for years and explored the coast to Fernando Po, discovered the Cameroons estuary, entered the Congo,

* A pagan State lying north of the Northern Territories of the Gold Coast and south of the great bend of the Niger.—EDITOR.

† There is nothing improbable in the claim of France to have preceded the Portuguese in West Africa, but it has not been satisfactorily proved. It was first made in 1666 by the Sieur de Bellefond.—EDITOR.

established themselves in Angola, and finally doubled the Cape.

The sixteenth century, however, saw the English, Dutch, and French in competition and conflict with the Portuguese. William Hawkins, father of Sir John Hawkins, traded with the Gold Coast in 1530–32, and after Sir John had commenced the British slave trade there in 1562, the Guinea Company was formed in 1588. The Dutch built Cape Coast Castle in 1621, captured Elmina in 1637, and Axim in 1642 ; but, in 1662, Cape Coast was taken by the Company of the Royal Adventurers of England, whose charter* was granted by Charles II. on condition that they supplied American plantations with three thousand slaves annually. The Royal African Company which succeeded the Royal Adventurers in 1672, established themselves at Accra, Dixcove, and on the Sierra Leone River.

The various settlements were always fighting each other until the Treaty of Versailles in 1783 gave England the Gambia, and France Senegal. For a time, all exploration and trade activities and developments were carried out by various companies, societies, and associations, but in 1822, the last of the English African companies disappeared, and its possessions were taken over by the British Crown, which had already occupied part of Sierra Leone in 1788. The stories of adventurous enterprise and interesting discoveries in the various colonies and settlements during this period have been told elsewhere.

With the commencement of direct Government jurisdiction, Sierra Leone was chosen as the centre of control, but for many years—indeed until quite recently—the British Government was none too keen upon this portion of its possessions, and as Miss Kingsley remarked, " the Colonial Office has been a chain of fetters to prevent

* This was the fourth charter granted to African merchants. The first was by James I., in 1618 ; the second was by Charles I., in 1631, and the third was granted in 1651.—EDITOR.

the development of England in West Africa." As early as 1827, as Sir Henry Reeve (ex-Governor of the Gambia) tells us "governors of settlements were instructed to warn the merchants to provide for their own safety, and after due time scuttle out of West Africa." Later, in 1865, a Select Committee of the House reported that any new Treaty offering protection to the native would be considered as objectionable. France was not slow to take advantage of this British supineness, and to perceive the possibilities, commercial and political, of an empire in the Tropics. As early as 1543, documents proclaim French commercial relations with Guinea at *Cap à Trois Pointes;* in 1626 St. Louis had been founded at the mouth of the Senegal; and by 1700, Goree and numerous other commercial settlements and forts appeared in this district. But from 1830, a systematic policy appears to have been pursued. In that year, settlements were made on the Gabun river. These were increased and strengthened in 1845. Meanwhile the Ivory Coast was occupied in 1842. In 1849 Libreville was founded, and in 1862 and 1868 the district was extended southward to Cape Lopez and to the Ogowé river. Between the foundation of Libreville and these latter extensions, Faidherbe had, in 1854, pushed French supremacy far into the interior on the extreme west, defeated large Mohammedan armies, and subdued the larger part of Upper Senegambia. In 1879 the French began laying the railroad to connect the Senegal with the Niger. During the latter part of the nineteenth century France continued a systematic course of annexation in West Africa. From three different bases—Algeria, Senegal, and the Congo, French agents converged upon the interior to unite in the Central Sudan. In the east, Pierre Savorgnan de Brazza transformed the Gabun into the huge *Congo Francaise,* 1878–80. In the west, Timbuctu was reached, and occupied in 1881. In 1885, by agreement with the Congo Free State, France gained access to the main river of the Congo and the northern

and western banks of its important tributary, the Ubangi.

By this time, however, Germany also had realised the wealth and possibilities of West Africa. As far back as 1681, the Brandenburg flag had floated on the Gold Coast, and, in 1684, upon the island of Arjuin, but these possessions had been sold to the Dutch in 1717. The newer Germany, in 1884, began her African enterprise by obtaining the recognition by Britain of her claim to what was known until 1915 as German South-West Africa. Then, taking advantage of British supineness on the West Coast—the Duala chiefs of the Cameroons having invited Britain to proclaim a protectorate in 1882,* and having been refused—Germany stepped in and seized her opportunity. In 1884 the Togo district on the Slave Coast was proclaimed by Dr. Nachtigal, Imperial Consul-General, journeying on a German man-of-war, to be under German protection, and a few days later the German flag was hoisted in the Cameroons.

When the British Consul arrived the Germans were already in possession. The area of the Cameroons territory claimed by Germany was settled by arrangement with France and Britain in 1885, and that of Togoland, by which Germany advanced to Sansanne-Mango, by the Conventions of 1899 and 1901. The scramble by European powers for Africa became by this time almost general, Spain seeking territory in Morocco, Italy in Abyssinia, Belgium on the Congo. Britain alone, as a State, appeared to hold aloof in West Africa. But as in so many other pages of the history of her Empire, where the soldier and the politician feared to tread, her traders and merchants boldly advanced. But for the enterprise of the National African Company which, in 1866, obtained a charter granting it increased powers as the Royal Niger Company, the whole of the Niger district

* The chief Acqua applied to Queen Victoria for protection in 1879, but apparently received no reply. To the request sent in 1882 a non-committal answer was sent.—EDITOR.

AN AFRICAN WATER CARRIER.

A RIVER SCENE IN WEST AFRICA.

YOUNG AFRICAN GIRL CARRYING HER SISTER
AND FATHER'S DINNER.

would undoubtedly have passed under French or German influence. Dexterous handling and subsidising of native chiefs by these merchants, far more than subsequent military operations, were primarily responsible for the British dominion in Nigeria. Not till 1899–1900 did the Government take over control of this important part of West Africa. The territory was then divided into the protectorates of Northern and Southern Nigeria—since united into one administration. The beginning of Great Britain's revival of interest in her West African Empire may be said to have commenced with the advent of the late Mr. Joseph Chamberlain to the Colonial Office.

But by this time the French had acquired Dahomey (in 1892) and, by treaties with Great Britain in 1890, 1891, and 1898, had secured their claim to the Upper and Middle Niger, and the whole of the Central Sudan as far as Lake Chad, thus joining their Congo and Sudan territories, and effectually shutting out from further expansion or trade in the interior, the British and German colonies on the coast. Just before the last-named convention there was considerable tension between Britain and France, which was heightened by the advance of Lord Kitchener in the Egyptian Sudan. Then, on July 10th, 1898, Captain Marchand hoisted the French flag at Fashoda, a small village on the Nile. A few days later Lord Kitchener arrived at the same spot, insisted upon the French withdrawal, and hoisted the Egyptian flag beside that of the French. For some time Anglo-French relations were strained ; but the crisis passed, and with the accession of King Edward VII. an entente cordiale between the two nations was gradually cemented. Germany, after a while, awaked to the significance of this entente, and in 1911, the Panther, a German warship, appeared off Agadir on the Morocco coast, and, pretending to guard German interests, assumed an aggressive attitude which almost brought about a European war.

The Agadir incident was ultimately closed by the

cession to Germany of part of the French territory to the south and east of their Cameroons colony, which was subsequently incorporated with it under the name of New Cameroons in June, 1913.* Under French domination three military stations, garrisoned with a total force of four officers, twelve non-commissioned officers, and 200 native troops had been sufficient to preserve order in this old territory, but according to the "Jahrbuch über die Deutscher Kolonien" (1913) the German defence force numbered 185 Europeans and 1,550 natives, while it was the intention of the Government to form an additional corps of mounted infantry, to establish a stud farm for the breeding of troop horses, and to arm all the troops with 98·3 carbines.

By this "arrangement" Germany obtained over a hundred thousand square miles, and further cut the means of communication between the various colonies of French Equatorial Africa, save by river.

To the mind of the wise, Germany was preparing, in Tropical Africa, to contest the claims of France and Britain, and to use the black race for the supremacy of German "Kultur" in a new Colonial empire. When the great World War of 1914–1918 broke out, Togoland and the Cameroons at once became minor theatres of war in the titanic struggle. The former country did not hold out for any length of time, in spite of its better climatic conditions, its excellent roads and railways, and its valuable wireless station, which communicated direct with Berlin and cost three millions. The French entered Togoland first, but the first surrender—Lome, the capital, and a strip of territory extending seventy-five miles—was made to the British on August 7th. Within three weeks the whole of Togoland was in the hands of the Anglo-French forces. The Legislative Council of the Ivory Coast bore the provisional expense

* The object of this cession was to give Germany access to the Congo and Ubangi rivers and to cut French Equatorial Africa into two separate portions.—EDITOR.

of the Togoland Expedition, about 1,500,000 francs, but the British Government, in 1915, repaid this French colony the sum of 2,000,000 francs for the war expenses. The cost of the separate British military operations, £60,000, and of subsequent administration, £3,000 a month, was borne entirely by the chiefs and peoples of the Gold Coast. In the Cameroons the task was more difficult, and the campaign much longer, the country being wilder, more mountainous in parts, more swampy and more forestal in other parts, and, generally, less known.

After Togoland was captured, the Germans proclaimed that they and the Allies had agreed, in the event of European complications, to neutralise Africa. But the military organisation which the Germans had prepared proves that they were determined to carry the war into the Colonies of their opponents. They had accumulated mitrailleuses, barbed wire entanglements, and, indeed, everything that is employed on the European fronts—with the exception of poisonous gases. The Germans had also a number of aeroplanes which were, however, captured in the Cameroons before they could use them. For the first ten months both British and French failed to make much progress. Then Garua and Ngaundere were captured, and later, Duala and Buea. The remnant of the German forces, after holding out for some time in Jaunde, managed to escape into Spanish West Africa, and were interned in January, 1916. By February, 1916, the conquest of the Cameroons was completed. The conquest of Togoland was made the more easy by the desertion of natives at Sansanne-Mango. This, in itself, apart from the eagerness of the Gold Coast and Dahomey natives to attack the enemy, illustrates the feelings of the Africans towards the Germans. Even when Major von Döring armed certain natives over whom he had no effective control, and then left them in the bush before surrendering, they gave no trouble to the British and French occupation.

In the Cameroons the Duala and other negro tribes were known to have pro-ally sympathies and the coastal region was therefore abandoned by the Germans. The memorandum of a captured German officer ordered "the destruction of all Duala villages. All Dualas carrying weapons to be shot." In the north where the Fulanis had been allowed to rule themselves, the Sultans came to the aid of Germany, and thus considerably prolonged the war.* After Germany had been compelled to destroy her wireless station at Kamina, close to Atakpame, in Togoland, she remembered a declaration of the Berlin Conference 1884–5, in favour of the neutrality of the Conventional basin of the Congo, and invoked it in the hope of preserving the rest of her possessions in Equatorial Africa.

By the Berlin Act this basin was conventionally extended to include not only the Belgian Congo, but half of French Equatorial Africa, a third of the Cameroons, all German and British East Africa, Uganda, Nyasaland, the northern part of Portuguese West Africa, and a small part of Northern Rhodesia.

But the Berlin Act leaves the declaration of neutrality facultative, not obligatory, the only State whose African territory is declared neutral being Belgium. It was not until August 8th, when German columns entered the Ubangi and Middle Congo regions, and an attack was made upon the Belgian Congo by the bombardment of the Belgian port of Lukuga (Albertville) on Lake Tanganyika, on August 22nd, that neutrality was departed from.†

By the Treaty of Peace the German colonies were placed at the disposal of the Allies, to be administered

* Captain Newland scarcely gives sufficient credit to the undoubted loyalty of the German native troops who, being a privileged class, were generally reliable and effective.—EDITOR.

† On August 7th the Belgian Government announced to Great Britain and France that it was prepared to respect the engagement regarding the conventional basin of the Congo.—EDITOR.

under mandates responsible to the League of Nations. Under this arrangement nine-tenths of the colony of Kamerun have been allotted to France, thereby subjecting to French influence an area in Equatorial Africa of enormous size and vast commercial potentialities. The Protectorate of Nigeria has received, indeed, certain rectifications of boundaries, which have reduced somewhat the grievances from which both the Emirates of Bornu and Yola suffered through the neglect of geographical and economic facts when the delimitation with Germany was agreed upon by European statesmen ignorant of African conditions. But in both colonies (Togoland and Cameroons) the systems of road and rail transport constructed by the Germans falls into French hands, and the allocation to France of the port of Duala, and the inhabitants of Dualaland will remain a local grievance for many years, and is most lamentable.*

* These are Captain Newland's personal opinions, for which the editor is not responsible. It must be remembered that Duala undoubtedly forms the strategic and commercial key not only to the Cameroons, but also to the rest of French Equatorial Africa, to which in the future it will become the principal outlet.—EDITOR.

CHAPTER II

THE FAUNA OF WEST AFRICA

AMONG the fauna of the whole continent of Africa that of the western coast resembles more closely that of eastern Asia, although most remotely removed from that part of the world. While, however, the tiger is absent from African fauna—its place being supplied by the leopard—the giraffe and hippopotamus are not found in that of Asia. (The elephant, hippo, and anthropoid ape are absent from Fernando Po and the adjacent islands.)

The denser forest regions are generally poorer in wild animals than are the savannahs ; yet it is in the former region in particular that the anthropoid apes, the gorilla, the chimpanzee, and one or two others of the monkey family have their homes. The small musk deer and one or two species of civet cats are also found in the forest regions, while the giraffe and the rhinoceros do not appear in large numbers except towards the borders of such parts. In the extreme west the giraffe is conspicuously absent, although some time ago it could be met with in north Senegal ; in Angola it is found, with the zebra and ostrich, wild pig, and cheetah ; it is also conspicuous in Nigeria, in North Adamawa, among the Mandara hills, and in the eastern portions of French Guinea. It does not frequent Sierra Leone, Liberia, or the coastal regions ; but may occasionally be seen on the Guinea frontier of the first country, where the natives hold it in respect and do not hunt it.

The leopard is regarded as the king of beasts by most West African tribes. A leopard skin is usually an insignia of royalty, and it is believed by some to be an antidote to small pox. The Leopard societies, whether of Sierra Leone, or Nigeria, or Angola, are always the most dreaded if not the most powerful in the community ; and where

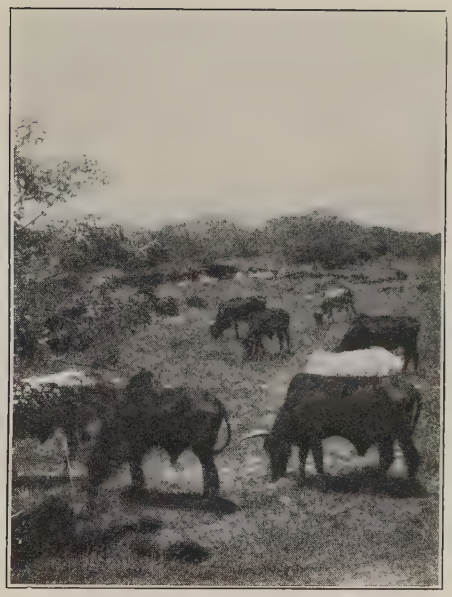
totemism is still strong, that of the leopard is always of the first rank.

The West African leopard is more handsome than the Asiatic, the spots being distinct and clear. He and she—they usually go in couples—are fond of haunting cantonments and native towns, where they can pick up a goat, and now and then a baby. As a rule, however, the leopard is a difficult customer to meet. He rarely comes out of his lair until dark ; his step is stealthy ; and he seldom attacks you from the front, except when wounded, when his spring is so sure that he who can evade it must indeed be favoured by the gods. As it is practically impossible in the ordinary way, to secure, personally, a good leopard skin except at close quarters with a good revolver, one or two skilful traps (mentioned by author in his " Sierra Leone ") have been devised. In the Congo district, when a leopard is killed, the people of the different villages in the district can loot each others' hamlets, and on the day when it is delivered to the king, the destroyer of the animal may take it through any town or village he chooses, and has the right to appropriate any article he may meet in his road provided it be not inside a zimbe or hut. The king has to reward the leopard killer ; the usual gifts being a female, a boy to carry his gun, and apparel. He is also expected to provide a great feast.

The elephant of West Africa is a distinct species to that found in Asia, the difference being most noticeable in the forehead, outline, and the form and larger size of the ears. It differs also from the Eastern and Central African elephant by its smaller and more rounded ear. There is a record of an elephant having been killed at Elmina on the coast over 200 years ago. They are many miles from there now ; nor are they now found north of the Sahara, as they were apparently in Hannibal's time, before, perhaps, the Sahara had become so arid, or so extensive a desert. Those in the extreme west, as in Gambia, are small ; their tusks seldom weighing over

fifty pounds. In Senegal and Dahomey the elephant is rarely found. The larger species are found from Sierra Leone eastwards; and in the Cameroons an elephant has been known to collide with a train, with the result that the engine was destroyed and the elephant escaped, apparently unhurt. Around the Shari and Logone rivers, and as far as Lake Chad, the elephant has still a favourite haunt. The only way to escape the elephants is to dodge them round trees, working down wind all the time until they lose smell and sight of one, and then lying quiet until they are well away. The Governor-General of French Western Africa has issued the following provisional regulations with regard to elephant hunting. Any European provided with the necessary gun licence who wishes to hunt the elephant must make a declaration and pay a sum to be fixed by the Lieutenant-Governor, which must in any case exceed £40. He will then receive a permit available for a year or until the decrees concerning hunting in the colony are promulgated—if they are promulgated in less than a year—and he will have the right to kill two elephants. If he kill more than two he must at once declare the fact and pay a supplement of at least £20 per beast. No hunter will be allowed more than three of these supplementary permits in the course of a year. The tusks of elephants killed in legitimate defence must be handed over to the authorities. In Sierra Leone and in British West Africa generally the licence to kill or capture not more than two of each of the following big game, viz., elephants, rhinoceroses or hippopotami cost £5 to a government officer and £28 to others. A return has to be made each year, under a £25 penalty, a present of £2 per elephant has to be given to the paramount chief of the district, and a bullet of not less than 480 gr. and a charge of not less than 70 gr. cordite, or similar force must be fired. There are several other minor restrictions. (For the full regulations see author's book on "Sierra Leone.")

Among monkeys the chimpanzee, the white-tailed



BUSH CATTLE.

NIGERIAN HERD OF CATTLE.

guereza or colobus, the cynocephalus, the gorilla, the dog-faced and drill baboon, and lemurs are found in practically every part of West Africa, but only a very small kind of chimpanzee (*Calvus*, the bald variety) inhabits Senegal, Gambia, and the more westerly part of the continent. The long-tailed monkey (*Cercopithecus*) is found throughout Guinea and Bornu, and as far north as the Sahara. So also are the dog-faced baboons, who are exceedingly powerful, and fear only the leopard. They move about in large parties, and have been known to attack human beings. In fact, in parts where they are plentiful no native will go unless he is armed, because cases have been known where men have been torn to pieces by them. As a matter of fact, if a single man attacks a herd of baboons it is pretty certain to be fatal to him. They more often live in rocks than in trees, while the chimpanzee and gorilla build homes in the trees. That of the gorilla is a form of nest, while the chimpanzee's abode is more often an umbrella-shaped formation of branches. The chimpanzee and the gorilla are entirely African, and all the species, except two, are found in the West African or the Congo forests. The exceptions are one chimpanzee in the Niam Niam country (which, however, is contiguous), and one gorilla in German East Africa.

The gorilla is not as a rule met with west of the Cameroons, but large chimpanzees are found in the Guinea and Sierra Leone forests.

The hippopotamus is one of the most noted and peculiar of West African amphibians, and both the large and dwarf species abound, although the last-named is not found north of Sierra Leone. It walks chiefly on the two middle toes, and it differs from the ordinary hippo by only possessing one pair of incisor teeth in both jaws, instead of four. The hippo is a harmless creature, except during the breeding season, and when Mrs. Hippo is giving her youngsters their first lessons in life. The natives experience great difficulty

in killing the hippo for food, and all he carries of commercial value are his teeth, which are used for ivory like the tusks of the elephant.

The hippo is a fierce enemy of the crocodile, ruthlessly destroying its eggs, and, as the tsetse fly, it is said, cannot live without crocodile blood,* the protection of the hippo is desirable in the interests of civilization.

In the hilly district of Assidinge in the Cameroons, where the virgin forest and the dense underwood are cleft by romantic ravines, yielding cover to wild beasts, hippopotami and other animals have ceased to fear man because they have been left unmolested by him, and along the river banks where they disport themselves they will follow some of the natives as a flock of sheep follow their shepherd.

The lion is not now found in Sierra Leone, except. perhaps where occasionally straying across the Guinea border; he frequents Senegal in small numbers; and in the Niger valley and vicinity of Bornu and Lake Chad, he is to be seen in fair abundance. In this part of the country, however, he is rather a disappointing creature, practically maneless, and of a pale tawny colour, with little reputation for the courage and nobility of the "king of beasts." The Fulani, indeed, show little fear of him, and drive him off, if he attack their cattle, with sticks. Lions are very common, also, in the Northern Territories of the Gold Coast. Occasionally they will take up a position near a road, with the natural result that it is exceedingly dangerous for travellers until the beasts are driven off. The Okapi is an animal peculiar to Africa, and is only found in the Cameroons and Congo regions.

Of buffaloes there are two varieties: (1) The Senegambian (*Bos caffer planiceros*) and (2) the Congo (*Bos*

* This is only one of the numerous things that are said about the tsetse fly, the habits of which are still comparatively unknown. Major Cuthbert Christy, one of its closest observers, has confessed that there is yet much to learn about its habits.—EDITOR.

caffer nanus). The former is larger and heavier than the latter, darker in colour, and with a wider spread of horns—due to the angle at which they are set on the head. The buffalo is found in Sierra Leone, particularly among the hills of Hastings, where, if one can be secured alive, a large sum awaits the successful hunter. It is not now found in Dahomey.

The buffalo is wary, and unlike many wild animals, generally makes up its mind directly it suspects danger. When wounded and hard pressed it is exceedingly savage. The bulls fight so ferociously for the cows that natives say that bush fires are caused by sparks from their horns. The rhinoceros is found in Nigeria, Cameroons, French Congo, and Portuguese West Africa. He is a dangerous brute, moving in couples, and sometimes packs. As he weighs about four tons, and moves at a tremendous pace, his charge is alarming.

The smallest antelope in the world—the Royal antelope—is a native of West Africa. It is not much larger than a small terrier dog.* There are also, however, some very large species. Antelopes abound, especially on the open steppes near water. The Bongo (*Böocercus eurycerus*), the most famous of all antelopes, is not found west of Sierra Leone. It is very rare, and is best known in the western part of Ashanti. Only a first-class shot can secure a bongo. It is a brown animal with white stripes and a white bar between its eyes.

Twelve other species of antelope are met in the Gambia, Niger, and Volta valleys :—

(1) West African Hartebeest (*Bubalis major*).
(2) Korrigum Hartebeest (*Damaliscus corrigum*), smaller in size, with black horns curling backward.

* This extraordinary antelope has a shoulder height of about 12 inches. The horns of the buck are extremely short. It ranges along the West Coast from Liberia to Ashanti, and was referred to by Bosman in 1704. There are other pygmy antelopes in the Semliki Forest (Congo) and Cameroons. The typical Suni antelope of Eastern Africa stands from 13 to 14 inches.—EDITOR.

(3) Cobus Kob or Buffon's Kob (*Cobus coba*).

(4) Roan Antelope (*Hippotragus equinus gambianus*). A big bull of this species stands sixty inches high and weighs 600 pounds.

(5) Water Buck or Singsing (*Cobus defassa*). These are easily tamed if captured young, and have no fear of man. Only the male carries horns.

(6) West African or Derbian Eland (*Taurotragus derbianus*). This eland is scarce, is striped, but is distinguished from Livingstone's Eland by absence of frontal tuft of black hair which marks the bulls of the latter.

(7) West African Situtunga (*Tragelaphus spekei*). This animal is shy and frequents reedy forest swamps with plenty of cover. It is now rare.

(8) Bohor Reedbuck (*Cervicapra redunca*).

(9) Gambian Oribi (*Oribia nigricaudata*).

(10) Harness Antelope or Lesser Bushbuck (*Tragelaphus scriptus typicus*).

(11) Crowned Duiker (*Cephalophus coronatus*). This animal eats almost anything, but dies in captivity.

(12) Redflanked Duiker (*Cephalophus rufilatus*). This is found almost everywhere in West Africa, and attracts attention by its blue-grey back and bright chestnut flanks.

The Redfronted Gazelle (*Gazella rufifrons*) and White Oryx (*Oryx leucoryx*) are found in Senegal. The Water Chevrotain (*Dorcatherium aquaticum*), half like an antelope, but with hoofed toes like a pig, is found in the Gold Coast and Togoland. The male has long upper canine tusks which project an inch or more from the gum. The body is marked with white horizontal spots, stripes, splotches on a dark brownish-grey ground. This creature is celebrated all over West Africa for its cunning.

Of the antelope tribe, the Hartebeeste is perhaps the most curious in appearance, with its long straight head set on a long straight neck, a short back, high withers, and low quarters. In colour of a light sandy red, a bull of this species will stand fifty inches at the shoulder and weigh over 400 pounds. The hide is useful for the making of sandals, but the Gambian natives believe that any person wearing sandals made from this hide is doomed to travel from place to place for the remainder of his life.

Both males and females have horns, and below their base is an empty cavity of the size of a small wineglass, into which grubs and maggots find access. Among cats the Serval (*Felis serval*) is found in most parts of West Africa, and is considered untameable. The Lynx or Caracal does not appear to be at home south of the Gambia. The cat was one of the earliest of domesticated animals in Africa, notably in Egypt, where it was deemed sacred. The civet cat, ichneumon and mongoose have also been tamed. The Wart-hog, so called on account of four warty protuberances, is one of the ugliest of animals, and weighs about 250 lbs. It travels at a swift pace, and when fleeing from an enemy carries its tail straight up in the air.

In most parts of West Africa the howl of the hyena can be heard at night, although the beast may be seldom seen. Goats, sheep, calves, and even cows are carried off by this marauder. Some natives hold the hyena in such reverence that anyone who imitates its cry is punished. The hunting dog is smaller but handsomer than the hyena, and it seems probable that this animal, and in some cases the jackal, was domesticated earlier than any other animal. In Egypt, as early as the First Dynasty, the jackal is said to have been kept in captivity, and while in the East, the dog seems to be regarded rather as a necessary evil than as a companion, the reverse is the case in Africa. Squirrels of many varieties are also common, especially in the neighbourhood of the

oil-palms. In fact, the distribution of the oil-palm is mainly dependent on the squirrels.

Among domestic animals imported into Africa, the ox undoubtedly holds first place. From a very early period it seems to have been domesticated, and, with the exception of a few scattered districts elsewhere, the Congo basin is the only region where it is little known. The chief means of subsistence to many tribes, it was likewise the means by which the African steppes became the home of the nomads whose attacks upon their agricultural neighbours and their foundation of large states play so great a part in the histories of Africa, of Mohammedanism, and of Slavery. Among many nomadic tribes, the ox is so highly reverenced that the owners rest satisfied with the cow's milk as the only product, and, among all, the care of the herds is of primary importance, and not to be trusted to women, who among most tribes may not attend to flocks or herds, and among some tribes may not partake of the flesh therefrom. Some authorities doubt whether the ox was altogether "imported," and point to the Ankoli ox, and the humped variety, as perhaps indigenous. The sheep and the pig, originally brought to the west and south coasts by Europeans, are now found far into the interior.

Poultry, particularly the domestic fowl, is reared everywhere, and the killing of chickens, and the offering of them to a guest, is almost the first act of the people to a visitor. The domestic fowl is said to have been introduced from Egypt about 300 B.C., the latter country having received it from Syria and Persia two hundred years earlier.

The camel or "ship of the desert" is used only in the northern parts of West Africa.* It appears to have been

* The author here only refers to Western Africa. Apart from Northern Africa the camel has also been introduced into North-Eastern Rhodesia, the Kalahari Desert, and the South-West Africa Protectorate.—EDITOR.

entirely unknown before the great migrations in Western Asia about 2000 B.C. By its means and even more by that of the horse, which existed in Libya and North Africa while unknown in Asia Minor, the west and centre of Africa became first known to the nomads of the north, and they were enabled thereby to conquer the horseless and camelless peoples. Certainly in early historic and prehistoric times horses were bred in Africa. Pindar mentioned that the best came from there. The ass also, and possibly the zebra, were indigenous to Libya. The African elephant is said to have been tamed by the ancient Egyptians, likewise the jackal and the dog. A special breed of the last-named animal is, indeed, kept by the dwarf tribes of Central Africa for hunting, while other races use the dog for food. The elephant and hippopotamus are sometimes tamed in West Africa.* The horse is found and bred in Northern Nigeria, French Guinea, and the Senegal and Niger territory. (See chapters on Native Industries.)

Very little is known of the life, habits, eggs, or young nestlings of West African birds. One of the most interesting and beautiful groups of birds peculiar to Africa is the turaco. The largest of the turacos is the magnificent blue or violet Plantain-eater, which is found in the forest regions of West and West Central Africa. Its body is a gorgeous violet and green, while its wings are a brilliant crimson ; and its note is peculiar and raucous. Among many West African tribes it is regarded with great veneration, and its flesh is *tabu*, particularly to women. Among the Ekor and other Nigerian tribes, the wearing of its feathers is a symbol of bravery, no one being permitted to adorn himself with them unless he has killed an enemy.

Among these people also, the cry of this bird (*Nkundak*

* Since the days of Hannibal, when the African elephant was trained for warfare, until recently, it does not appear to have been used for draught or industrial purposes, but experiments in the Belgian Congo have met with some success.—EDITOR.

is their native equivalent) and that of the kingfisher is of good omen if heard on the left, but ill-luck is presaged if heard on the right.

Among West African birds of prey may be noted the eagle, hawk, vulture, and kite. The eagles consist of the White-headed Brown Fisheagle, the Bateleur, the black and white Vulturine Sea Eagle (*Gypohierax*) and the Black-crested Eagle, with enormous claws and feathered feet, which is said to prey on monkeys. The vultures are officially protected as town scavengers. The chocolate-coloured hawks of the Congo region are said to live upon bats.

Game birds include the Bush Turkey or Bustard—of which there are several species—the Bushfowl or Partridge, larger than the English bird, the Rock Bushfowl and Guinea-fowl, both found in the bamboo country and on ironstone ridges, and the Barbary quail.

Other large birds are the herons of many species, from the Goliath Heron to the Mangrove Bittern, egrets, marabouts, storks and pelicans, ibises and owls. Of the last the Big Eagle owl is considered a bird of evil omen by the natives. Among the different species of swallows is one called the "Singing Swallow" because of its sweet note.

The great hornbills are remarkable not only because of their striking appearance, but because, flocking together in eights or tens, they always have the same number of cocks and hens, each couple keeping together and living "white man fashion" as the natives say. The male hornbill, when the season arrives for the female to lay her eggs and raise a family, entices his mate into a hollow tree, as high above the ground as possible, and then walls her in with mud. She is imprisoned in this cell for from six weeks to two months, and is allowed to break her way out when the young are ready to fly. All this time the male brings her food, many times a day, which he passes in to her through a small hole which he leaves for this purpose when he walls her up.

Her food consists of insects and fruit, which he often has to chew small enough to pass through the hole. Parrots of all kinds and hues abound, particularly the emerald-green and ring-necked. The Senegal variety has a shrill screech, and is variegated.

Among smaller birds are :—

(1) The Weavers, Whydahs, and Waxbills. The breeding season of these birds extends throughout the rains, but their old nests are found constantly in reed bushes or trees so fixed that they withstand winds and tornadoes.

(2) The green and grey singing Finches, Sparrows, Pipits, Wagtails, and Larks. The last-named does not soar, nor has it the song of the English bird. Its home is in dry sandy places by the seashore.

(3) Starlings, Crows, Drongos, Shrikes. The last-named, particularly the Black-headed species, (*Telephonus erythropterus*) is a good warbler, singing all through the rains.

(4) Thrushes, Babblers, Warblers, Flycatchers, Nightjars, Rollers, Hoopoes, Bee-eaters, Turacoes, Barbets.

(5) Kingfishers, Hornbills, Woodpeckers, Pigeons, Doves.

(6) Cuckoos of many species. One, *C. Senegalis*, is a large brown-winged bird, bigger than a jay, and with a longer tail. Owing to its tameness and lack of fear, it is called the " Foolbird." Their nests are ornamented with snakeskin, hence a popular impression that they keep a tame snake in their nests to frighten intruders.

Bats of many species are numerous. A special variety is the " flying dogbat." Next to them mention must be made of rodents. The rodent which appeals to the native most is that commonly called the " ground pig." The " ground pig " is a giant rat which frequents old

ant-hills. The way in which the natives catch this animal is very skilful. There are probably three or four entrances to these ant-hills. When the natives go to hunt the rats they block up all the holes but two. One man watches one hole, and at the other a fire is lighted, where another man fans the fire into the hole. The rats soon bolt out, and are promptly caught, a good feed following. Another rodent is the *Thrynomys*, which looks something like a rabbit. Many of the West African lizards, snakes, and crocodiles are peculiar, and are worthy of special attention. There are some remarkable frogs, which grow what appears to be a long coat of thick streaming hair, though the so-called hair is really an excessive exaggeration of the *papillæ* of the skin. The seemingly silent and lifeless bush in reality teems with life. Among peculiar amphibians is the Ayu, found principally in the eastern Cameroons. It resembles a seal. The crocodile is ubiquitous in West Africa, and the tsetse fly is said to derive most of its sustenance from this reptile. The meat of the crocodile is much appreciated by some African peoples. In many districts, however, the crocodile and alligator are, apparently, regarded with superstitious veneration. If a man's evil genius should be supposed to be a crocodile, and he happened to eat some of its flesh, he would contract some skin disease.

In some parts of French Guinea a crocodile is kept in a tank in the centre of a village, fed carefully and worshipped. Generally, however, the crocodile is loathed, both by the black and the white men.

Of the poisonous snakes the most objectionable is the puff-adder, a very thick snake, which lies flattened out on the ground and is very sluggish in its movements. It generally comes out at sunset. A man bitten by one has been known to die in twenty minutes. Among many kinds of snakes is one called the Horn Puff-adder (*Bitis nasicornis*), on account of two little horny growths like a finger nail at the end of its nose. Another species is

the *Bitis gabonica*. The former has more purple on its sides, the latter more yellow. These snakes only inhabit open country, and are so sluggish in their movements that, should one be met in the dark, it can be killed at leisure, by holding a lantern to its eyes to dazzle it.

There is also the black cobra (*Naia melanoleuca*), equally dangerous with the puff-adder, but not usually aggressive. When it is, it aims at the eyes. Vipers are very numerous, and one called *tuper* by the Mendis, in Sierra Leone, is very aggressive. The boa constrictor is also found in certain districts.

Pythons are found all over the country, but they are practically harmless, and the natives are not afraid of them. A bite, however, would cause a nasty wound, because of the foul matter round their teeth. The skin of the python is usually fifteen per cent. longer than the actual snake, therefore, if one sees a python skin say 23 feet, the reptile itself would not measure more than 20 feet. The python fights the crocodile in Guinea. The correct way to bring a snake home is to tie a string round its neck and tow it.

The coasts and rivers of West Africa abound in fish; indeed, without this commodity in plenty the poorer people would have to be vegetarians, as meat is dear and scarce. In short, nearly all those fish which can be seen at a London fishmonger's, besides a variety of others, can be met in the waters of West Africa. One of them which calls for special mention is a kind of mullet which, with its bright coat of many colours, sometimes shaped zebra-like and spotted, if introduced into the United Kingdom as a pet, would take no time to oust the goldfish from popular favour. The other varieties of food fish which call for remark are of the mackerel and herring families. The tarpon or *grande ecaille*, as the French term it, is a kind of herring 10 feet long, and sometimes weighing as much as 300 pounds. Tasting more like flesh or fowl than fish, it is sometimes called "the white meat," and is very nutritious. The

fact that tropical fish from Africa are more tasty and nutritious is said to be due to the ocean waters of West Africa containing, in view of their greater specific gravity, a more abundant solution of salt, phosphorus, and other chemical elements calculated to make them more palatable and nourishing than are those in waters of less specific gravity.

The Manatee, or Manati, the "fish without hands," the porpoise, and two or three species of turtle are also found along West African shores and creeks. The Fresh-water Turtle (*Trionyx trigninus* or *T. Nilotus*), breeding in the dry season and laying their eggs in the banks of fine sand above the water level often measures thirty-five inches by twenty-six. Another species, flatter in the carapace, frequent mangrove creeks, and get away with the fishermen's lines. The scaled salamander, as large as man, is found particularly at Lake Chad. The more ambitious can easily secure shark, which sometimes swarm along the seashore. These can be seen—big, fearsome-looking brutes, 12 feet or more long, with broad head and tremendous jaws—gliding under and across the rowboat which takes one to or from the ship. Of course, they never attack a craft. If hooked on a line they cannot bite through the fisherman is sure of a run for his money. The safest way is to shoot the capture whilst he is still partly in the water pulling at the line. Two bullets from an army rifle through his head sometimes make no difference to his strength. A couple of revolver shots in the same locality may merely aggravate his ferocious anger. Only a large explosive bullet will finish him.

Among mollusca, an interesting specimen is the large *Achatina marginata*, which possesses the power of screaming, the noise being produced, it is supposed by the creature scraping against its shell.

In conclusion, a few words upon hunting in West Africa may not be out of place. (For native hunting see chapter on Native Industries, also author's "Sierra

Leone.") The bush is astonishingly dense. The riverside jungle belts are well-nigh impenetrable, and, even in open glades, progress and view is intercepted by creepers and high grass. It is generally hopeless to go shooting except in the months of December to April, when the heat and bush fires have cleared the land somewhat. The hilltops are often level expanses of grass with occasional shrubs and small trees.

By January these hill tops are burnt level, and in February and March the grass shoots are again becoming green. At this time antelopes may be got fairly easily, though care in stalking and knowledge of how to read spoor and droppings is necessary. The sportsman soon learns the look of fresh spoor, and the look and feel of stale or new traces.

The next thing to remember is that the negro rarely understands the idea of shooting an animal oneself if one can pay a man to do it, and when he does understand this, he frequently gives one no warning when the game is close.

CHAPTER III

FLORA

THE flora of West Africa cannot be said to be very varied in comparison with other tropical countries. On the northern borders, and where sand dunes occur a little further south, tamarinds and dumpalins alternate with cultivated areas and small forests. Here the *Dura sorghum* or Guinea corn is extensively grown, also cotton, indigo, rice, and beans.

Still further south, on the coastlands and along the Congo basin in the region of savannah and rainforest, are the oil palm, the coconut palm, the bamboo palm, and the rubber climber and tree, together with cotton, indigo, cassava (from which comes tapioca and starch), yams, maize, rice, coffee, cocoa, gumcopal, kola, and last, but not least, the banana and plantain. Among timbers are the mahogany, ebony, cedar, red ironwood, yellow wood (in great demand for housebuilding and canoe-making), the bamboo or Tombo palm (used for house-posts, canoe-poles, etc.), the mulberry (sold as mahogany and cedar), and the Camba (see chapter on Timber).

Generally speaking, the flora of West Africa may be distributed into six main groups :—

(*a*) The Rain or Evergreen forest.
(*b*) Freshwater Swamp forest.
(*c*) Monsoon or mixed Deciduous forest.
(*d*) Savannah forest.
(*e*) Savannahs.
(*f*) Mangrove forest.

The first is hygrophilous, and the trees of great height are usually linked together by lianes or climbers. Grasses are absent, herbs scarce, the soil damp and rich

in fungoid growth, and the bark of arboreal species poorly developed. This type is found where the dry season is of short duration and rain is prevalent almost all the year (76 inches or more). Among the largest products of the rain forests are the Silk Cotton trees (*Eriodendron anfractuosum* and *E. nigericum*), yielding a silk-cotton (Kapok) of somewhat poor colour and quality; the great mahoganies and cedars, the former including *Khaya ivorensis, Khaya Punchii* (the Ogwango and Gadeau in Nigeria), and the cedars *Pseudocedrela*, such as *P. cylindrica*, and an *Entandrophragma, E. Candollei*, known to some Nigerian natives as the Odonomukyu-kyu and the Ikpwa-po-bo. Other large trees are the Iroko (*Chlorophora excelsa*), one of the best West African timbers; the Ebba or red iron-wood (Gold Coast *Kaku, Lophira procera*), confined to the more swampy portions of the rain forests, and yielding one of the hardest and most durable timbers of West Africa; the *Mimusops* of Nigeria also yielding a fine timber which is classed by the trade as mahogany; *Piptadenia*, known locally as the green-heart; and *P. Africana* (the *Ekhimi* of the Bini), and likewise yielding a fine, durable timber. The last-named, known on the Gold Coast as the Dahuma and the Assohma (*Parkia* species) are especially common on the Gold Coast. Other trees include Ahfram, Opapao (*Afzelia africana*), Eku (*Bombax buonopozense*), Honum (*Anthocleista magnifica*), Ofu or Chen-chen (*Antiaris sp.*), Prekese (*Tetrapleura Thonningii*), *Funtumia elastica, Funtumia africana*, Dubini (*Khaya ivorensis*), Bahia, Yaya or Abura (*Mitragyne macrophylla*), Pewkwa (*Pseudocedrela cylindrica*), N'yankom or Yankum (*Heritiera utilis*), Anamemila or Pepedum (*Lovoa klaineana*), Kokoti (*Anopyxis ealaensis*), Offram or Affram (*Terminalia superba*), Wawa (*Triplochiton Johnsonii*), Owama (*Ricinodendron africanus*), and *Cola Afzelii*. The West African mulberry (*Chlorophora tennifolia*) is very abundant in the San Thome and Togoland forests. The natives call it, and its near

relation, *Chlorophora excelsa*, by the name of Mucumba or Camba. Both grow to a great height and are good timbers.

Among trees of medium size may be mentioned the so-called " walnut " (species of *Guarea*) or Opobo of the Bini ; and *Pterocarpus tinctorius* and *Baphia nitida*. These yield the bar and cam woods of commerce. Oil-seed trees are represented by the Okwen (*Ricinodendron africanum*), the Dika nut tree (*Irvingia Barteri*), the oil-bean tree (*Pentaclethra macrophylla*), *Carapa guianensis*, *Pentadesma butyracea*, and the Oil Palm (*Elaeis guineensis*). Here also are found the rubber climbers *Landolphia owariensis* and *Clitandra elastica*, and the essentially African rubber tree *Funtumia elastica*.

Among the plants that spring up with the jungle growth where the ground has been cleared is the " emery paper " shrub, so named because it has a rough surface. Natives making wooden articles and wanting to smoothe them, pull off a few leaves of this shrub and rub the articles with them. Another is the *Alchornea cordata* or *cordifolia* (*Euphorbiaceæ*). The berry of this plant can be used as a purge, and the black juice is used to decorate pottery. The leaf is also put on ulcers or wounds. The *Mussaenda* (*Ruviaceæ*) is a conspicuous shrub in the bush with a small yellow flower and very large sepals. Near the coast line these sepals are white, but in the forest lands of the interior, *e.g.*, in Ashanti, they are bright scarlet. Hence the shrub is sometimes called the " red flag of Ashanti." The Kola tree is found both in the Rainforest and Monsoon forest regions.

The Freshwater Swamp forest is composed of plants that have adapted themselves to growth in a permanently wet soil, but are not so crowded as in the rainforest. The formation usually occupies swamps in the vicinity of the larger rivers. In Nigeria, especially, these swamps are extremely numerous, and they cover extensive areas in the maritime districts.

The flora of this area includes the red iron-wood tree

A NOBLE TREE.

(*Lophira procera*), the Opepe or yellow-wood (*Sarcocephalus esculentus*), *Abura* or *Mitragyne macrophylla*, *Macrolobium Palisoti*, *Macrolobium stipulaceum*, *Cynometra Afzeli*, *Cynometra Mannii*, *Pterocarpus esculentus*, *Awun* or *Alstonia congensis*, *Treculia africana*, *Anthocleista nobilis*, and species of *Carapa*.

Palms are represented by the bamboo or Tombo (*Raphia vinifera*) and the liane or rattan cane (*Calamus Barterri*); shrubs by *Sarcocephalus Russeggeri*, *Urophyllum hirtellum*, and *Anona palustris*; water lilies by *Nymphaea stellata* and *N. lotus*; the amaryllids by *Crinum natans* and *C. purpurascens*; orchids by species of *Lissochilus*, some of them of great height, and the aroids by the West African "sudd or cabbage wood" (*Pistia stratiotes*), which often escapes into the streams and seriously interferes with navigation, and by large-leaved species such as *Anchomanes dubius* and *Cyrtosperma senegalense*.

The shallower places are often inhabited by a pretty little red-flowered balsam (*Impatiens Irvingii*), and by dense thickets of a species of *Pandanus* (screw-pine). Along the swamp edges and on banks of streams is found the *Mimosa pigra* (*Leguminosæ*) a kind of bush octopus, its long climbing branches catching one with inverted thorny hooks.

The peculiarity of the large trees of this formation, according to a Government report, is that "they are bare for a very short time only, but nevertheless the defoliation, whilst it lasts, is complete, and similar to what takes place with the majority of species forming the monsoon or mixed deciduous forests. In the rain forests, on the other hand, defoliation is either a very gradual process, extending over one or more years, or it is limited to particular branches."

The monsoon or mixed deciduous forest is to a large extent leafless during the dry season, especially towards its termination; usually less lofty than the rain forest; rich in woody lianes; and rich in herbaceous but poor in

woody epiphytes; and is associated with a climate in which copious rainfall is followed by a well-marked dry season. The West African forest of this type is moister and denser than the similar type of forest in Asia; while the transition to the Savannah forest is often very abrupt, so much so, that some of the Government Forest Officers have decided that there is no "monsoon" group in certain parts of West Africa, *e.g.*, Sierra Leone.

The plants most characteristic of the monsoon forest are, amongst others, the trees, *Sterculia cordifolia*, *S. Barterii*, and *S. tomentosa*, *Cassia Fistula*, *Cola Afzelii*, *Spondias lutea*, *Albizzia fastigiata*, *Lonchocarpus cyanescens*, *Afrormosia laxiflora*, *Khaya grandis*, *Dialium guineense*, *Terminalia Brownei*, *Erythrina tomentosa*, *Pseudocedrela utilis*, *Afzelia africana*, *Parinarium robustum*, *Xanthoxylum senegalensis*, *Spathodea campanulata*, *Pseudospondias microcarpa*. Of the more adaptable species that inhabit both the monsoon and rain forests, but are at their best in the former, there are the Obechi (*Triplochiton nigericum*), the Afara or Offram (*Terminalia superba*), the Iroko or African teak (*Chlorophora excelsa*), and the Okwen (*Ricinodendron africana*). The rubber tree and climbers also grow in the monsoon forest.

The best timbers are procured from the mahogany, *Khaya grandis*, the cedar (*Pseudocedrela utilis*), the Ainyasan, or satin-wood (*Afrormosia laxiflora*), the Iroko (*Chlorophora excelsa*), and *Parinarium robustum*.

Among flowers there is a very fine one—the *Gloriosa virescens* (*Liliacæ*), very like the honeysuckle, but without its scent.

The people of the rain forest and mixed deciduous districts live mostly on the manioc or cassada (cassava), the yam, plantain, and banana. Here also grows the kola nut (*Cola acuminata*), more especially in the Sierra Leone and the Ashanti forest regions. This fruit is both food and stimulant. The tree grows to a great size and does not bear until about seven years of age, when it is worth

about £2 per tree, the price of the nuts at Freetown varying from £6 to £12 per measure (176 lbs.). The pods, which are something like a large horse chestnut, contain several seeds or nuts which vary in colour from white to crimson. When deprived of their seedcoats they can be eaten while fresh. Not only do they stimulate the nerves but one nut will stave off hunger for a day.

As coffee is to the Arab, beer to the English, and opium to the Chinese, so is the kola nut to the Hausa, Fulani, and other native tribes from the Gambia to Nigeria, and it is also used in almost every religious ceremony. At one time there was a great caravan trade in this commodity, but now it pays better to ship it by sea to Lagos or Bathurst.

The cultivation of the cassada and yam is mentioned elsewhere (see chapter on "Native Industries"). The banana and plantain, however, deserve a brief notice here. The banana is one of nature's most useful as well as most delightful plants. A handsome shrub with its long broad-fringed leaves of an unrivalled green; it adorns many a plantation of rubber, kola, coffee, or cacao, because of the shade it affords to these plants when young, and also because of the luscious and sustaining fruit it yields in a cluster or bunch—only one bunch per tree—which weighs almost half a hundredweight. The natives use the leaves to wrap up all kinds of fruits and nuts, the stem and its inner portion as sponge and soap, and as an antidote against snakebite. The ripe fruit they also use to make beer. Far away in the forest one may find the wild banana with its large bitter seeds and its tasteless pulp. Without a knowledge of tropical plants one would scarcely guess that the wild and the cultivated plant were of the same family. The plantation article has no seeds, for the tiny specks in the fruit are only bare survivals of what were once real seeds, and have lost their function. The cultivated banana reproduces itself by shoots from the base of its stem.

The plantain is a coarse kind of banana. The natives do not care for the banana so much, because it is too sweet and not so suitable for cooking. The plantain is a bigger fruit. It is the staple article of food of the inhabitants of the forest, and is prepared by pounding it first of all into a pulp. When the plantain tree has borne its bunch of fruit, the natives cut it down, as it is of no further use in its old locality. The stumps are dug up and planted elsewhere.

Among the fruits are the pineapple, the orange, the pawpaw, and the Avocado pear. The pineapple grows like a weed, and but for the excessive freight charges it would pay for export. The West African orange looks like a lemon from the exterior.

The Avocado pear (*Persea gratissima*) attains the height of from twenty-five to thirty feet. The flesh surrounding the stone is yellow and green, soft and buttery, with a delicious flavour. The fruits are usually eaten raw with pepper and salt, or with lime juice.

The Papaw (*Carica papaya*) is another cosmopolitan in West Africa. The tree is of rapid growth and will thrive in almost any soil. The flavour is similar to that of melon, and the fruit is most wholesome. The pepsine contained therein makes it a very digestible article of consumption.

The Savannah forest is a park-like formation, rich in herbs and particularly in grasses. On stiff laterite formations the trees are dwarfed, gnarled, and widely scattered, while alluvial hollows and the narrower valleys are more densely stocked, but never so much as in the monsoon or mixed deciduous forests. This type of forest is very prevalent in parts of Sierra Leone, in the Northern Territories of the Gold Coast, North Ashanti, and the Western Province of Nigeria. A feature of the Savannah forest is the prevalence of grass fires in the dry season, checking the growth, but scarcely injuring the grasses. The trees, in self-protection generally develop thick bark and monstrous roots. Some Savannah

forests are under water in the dry season where hard clay or laterite exists.

The height of the trees in these forests is less than that of the monsoon or rain forests, but here and there the great cotton tree, or the Iroko, the Baobab, and other giants are met with. The following are some of the specimens of the Savannah forest: the family *Sterculiaceæ*, which is represented by *Cola cordifolia*, and the *Bombaceæ*, represented by the baobab tree *Adansonia digitata*, the fruit of which is edible and the wood rich in fibres; the silk-cotton tree (*Eriodendron anfractuosum*); and the *Meliaceæ*, represented by *Khaya senegalensis*, the Senegal mahogany (which grows to a medium-sized tree and yields a first-class timber), and by *Pseudocedrela Kotschyi*, the dry-zone cedar, a medium-sized tree with beautiful figured wood. Among *Leguminoseæ* are the Senegal rosewood tree (*Pterocarpus erinaceus*), the "sass-wood" tree (*Erythrophloeum guineense*), and the "locust bean" tree (*Parkia filicoidea*). The bean of the latter is an important article of diet amongst the natives. Others of the same family are *Afzelia africana*, which yields a first-class durable timber; *Detarium senegalense*; *Acacia catechu* or *Acacia campylacantha* (the "cutch" tree of India); *Tamarindus indica*; *Bauhinia reticulata*, from which acid is obtained for coagulating the latex of *Funtumia elastica*; and *Daniella thurifera* (*Paradaniellia Oliveri*) the "balsam copaiba" tree. The last yields a wood oil and furnishes excellent timber. Among the *Apocynaceæ* is a form of *Landolphia owariensis*, from which rubber of first-class quality is prepared, and the *Sapotaceæ* is represented by the Shea butter tree (*Butyrospermum Parkii*); undoubtedly the most valuable plant of the Savannah forests. This tree is said to be absent from the Central Province of Southern Nigeria. Among the *Euphorbiaceæ* is *Bridelia micrantha*, a small tree from the bark of which a deep reddish-brown dye is prepared. *Lophira alata*, a good timber tree whose seeds are rich in oil, is a good representative of the *Ochnaceæ*,

while among *Palmæ* are the Fan Palm, *Borassus flabetlifer* var. *æthiopum*, and a wild date palm, *Phœnix reclinata*. There are also flowering herbaceous plants, *e.g.*, ground orchids (*Lissochilus sp.*), and showy Amaryllids and lilies. Here also grows the famous Guinea grain *Amomum melegueta* or *Amomum granum paradisi*. From the abundance of this plant part of the West African littoral was in former times called the Grain Coast. The plant is like a reed, growing about four feet high, and the grains, highly aromatic, come from a pod growing down at the root, the brown, square-shaped grains lying in a white pulp inside.

The Mangrove forest is found only near the seashore between the limits of high and low tide, where the water is not much agitated by constant strong winds and currents. The species composing it have adapted themselves to growth in a salty substratum alternately flooded by sea-water and exposed to the air by the fluctuations of the tide. The chief species of this forest formation are *Rhizophora racemosa*, *R. Mangle*, and *Avicennia africana*, the leaves of the latter being rich in salt, and the bark of the others containing a large quantity of tannin besides yielding durable timber of great heating capacity if used as fuel.

The Mangrove forests are found in almost all the coast countries of West Africa, especially in Sierra Leone and Southern Nigeria. In the latter district they follow the tidal creeks of the delta far inland and besides attaining great height they spread over the delta country for hundreds of miles. The author has canoed through a mangrove forest in Sierra Leone the trees of which were a hundred feet in height.

CHAPTER IV

GEOLOGY AND MINERALS

LARGE parts of the surface of West Africa are covered with sand or alluvial soil deposited sometimes by rivers, sometimes by winds, and sometimes also in the basins of ancient inland lakes. Laterite, a reddish yellowish clay, which becomes baked into hard masses in the dry season, is also found over large areas of West Africa. Yet, as throughout the continent, there is a general absence of new rocks and formations, which leads one to believe that Africa is a very old land, the greater part of which must have been above the water surface from remote times. Some authorities believe that there was a land bridge with Brazil in the Eocene period of the Tertiary epoch.

West Africa has four well marked geological types:—

1. Crystalline rocks.
2. Cretaceous strata.
3. Tertiary beds of loam and sand.
4. The delta and mangrove swamp.

The region of the last-named type is a characteristic feature of the West African coast from French Guinea to the Cameroons, but all others are small in comparison with the colossal swamp at the Bight of Biafra, into which more than twenty rivers discharge their waters. The evolution of a mangrove swamp is interesting. Into a mud bank mangrove seeds are perhaps dropped, and eventually grow into large trees. The roots of these trees, becoming intertwined, form a huge network, drying up the mud and forming a nucleus of soil fitted for the reception of some of the mainland seeds. The screw-pine is probably the first comer. The wine-palm and the liane creepers follow. Later still comes

the oil palm. The débris of such plants makes good soil, shutting out the salt or brackish water, and killing the mangroves. And thus, in the course of time the mangrove swamp becomes a new part of the continent.

The crystalline rocks extend parallel with the coastline to form the margin of the elevated plateau in the interior, being reached, generally, from the coast by two steps, the coastal belt and foot plateau; though occasionally, the crystalline belt comes to the coast itself. On the western flank ancient sedimentary strata is found thrown into folds which must have been completed before the beginning of the Mesozoic period.

Cretaceous rocks, while extending continuously from Mogador in Morocco to Cape Blanco, are conspicuously absent until the Gabun river is reached. Here, though often overlain by recent deposits, they form a narrow fringe as far as the Kunene river in southern Angola.

Basaltic amygdaloid and volcanic rocks are not infrequent. The island of Goree is basaltic and the islands of Rimique, Fernando Po, San Thomé and Annobon are all volcanic.

The coastline between Senegal and Gambia seems to belong to the sandy district of the Southern Sahara, but it has been increased by alluvial river deposits so as to form an extensive plain. Further south the mountains run nearer to the sea and the coast plain diminishes in size, numerous rivers broaden into large estuaries, swampy islands and peninsulas are general, and at low tide bars or banks appear. At the eastern end of Liberia there is salt lake or lagoon. The Grain or Pepper Coast is less broken, but its plains are narrower, the highland spurs running close to the sea.

Further along the coast—with the exception of portions of the Gold Coast—the hilly country seldom comes down to the sea, and there is a long strip of sand upon which the surf breaks with tremendous force, combining with the eastward flowing current to pile

up sand and to hold back the streams. At the Bight of Biafra this coast of closely connected lagoons ends, only to be succeeded by the swampy delta formed by the numerous river mouths of the Niger. Then follow the broad estuary lands of the Oil rivers. From here ranges of hills become visible close to the shore which becomes more bold and mountainous in character, nearly as far as Duala in the Cameroons.

Below the Gulf of Guinea is a wide circular basin bisected by the Equator and separated from the sea on the west by higher ground. This depression, drained by the Congo, is believed to have been in a bygone age a vast inland lake.* Covered with sandstones and alluvial soil, it bears a greater resemblance to the Amazon plain than any other portion of Africa.

In the Gambia, Senegal, and Casamance valleys the different layers of the sedimentary rocks are fully exposed on the cliffs, and thus form an easy study. Each valley has been ploughed through a comparatively recent sedimentary deposit about 150 feet thick, formed by the degradation of older rocks.

Ironstone rock abounds, yielding about 26 to 28 per cent. metallic iron, but from 30 to 40 per cent. of the residue is silicious, with about 10 per cent alumina. There are faint traces of gold, silver, copper, magnesia, manganese, sulphur, phosphorus and lime. Richer specimens, yielding from 31 to 35 per cent. of iron have been found in lumps, in the shape of roots and branches. The magnetita is crushed and used by the Bathurst women as a substitute for antimony to darken and beautify the eyelashes and eyebrows.

Horneblende pyrite is of frequent occurrence throughout Sierra Leone, and laterite prominently outcrops on

* It is a theory, not yet proved, that this inland sea, the primeval Congo, was drained by a great river flowing northwards, via the Shari basin, to Lake Chad, and thence across the Sahara to the former mouth of the Nile. Only at a later period did the Congo break through the coastal range.—EDITOR.

the right bank of that colony's railway from Rokelle to Bo. In the Gowra country of Sierra Leone there is an almost inexhaustible field of iron ore, and in the north-east corner of the Protectorate iron formed until quite recently the currency of the natives.

The name of the Gold Coast Colony is itself indicative of the geological formation and mineral wealth of that part of West Africa. Apart from the mines, alluvial gold is found all over the country, and a prominent Government official has related how at Coomassie, having nothing better to do one day after tea, he with a friend panned the garden, and found an appreciable quantity of gold. Tin and iron ore are also found near Manquadi, near Abrekmu, and near Winnebah. Some rough stones of a paleolithic nature—of quartzite—have been found in Accra, and Mr. Migeod is said to have found a paleolith in Ashanti. Neolithic implements are fairly plentiful, which cannot be said of many places on the coast.

Liberia is almost an unknown land to the geologist. Even the height of its mountains has never been properly ascertained. At Cape Mount the coast is 1,050 feet high, at Cape Palmas only 200 feet. The Po range of mountains west of the St. Paul's river, rises to a height of quite 3,000 feet; that which runs on the eastern boundary, from the Cavalla river to the coast, varies from 2,000 to 5,000 feet; while mountains in the interior attain an elevation of about 6,000 feet.

Minerals abound in Liberia, particularly in the eastern portion, and include iron, graphite, bitumen, mica, and corundum. Garnets and diamonds have also been found—the latter in the Finley mountains. Gold has been recently discovered in the east, and a British syndicate is engaged in following it up and endeavouring to trace the lode.

A similar search is being made in the Ivory Coast. An international syndicate is expected to exploit the mineral wealth of Liberia. In Togoland, granites,

gneisses, schists, quartzites and amphibolites occur in endless variety. Shales, sandstones and conglomerates, probably of the Palæozoic age, are found in the valley of Oti. The sandstones here are hard and superficially reddened, with a grey or greenish tint upon fresh fracture. Frequently shaly sandstones with manganese dendrites appear, the shales varying from grey to red and yielding no fossils. Beneath a covering of loose red sands and loams of recent origin in the river bank of the Monna, near Tokpli, there has been exposed some limestone of old Tertiary (probably Eocene) age. This Eocene series stretches eastwards into Dahomey. Iron ore is found in lenticular masses interbedded with quartzites, particularly at Basari, Boem, Kabu, and Banyeri. At the last-named place, the ore is a massive hematite, pierced now and again by threads of quartz and weathered superficially to a dark red laterite. Analysis shows 98·43 per cent. ferric oxide, 1·54 per cent. silica, and 0·03 per cent. phosphoric oxide.

As the gold-bearing range of the Gold Coast Colony extends into Togoland there is a possibility of gold being found in the latter country, and attention should certainly be directed to the itabiritic quartzites, the hornblendic rocks, and quartz dykes of Togoland, especially when following an elongation north to south.

The geology of Dahomey is singularly uninteresting. Fifty miles from the coast is the great Lama marsh, which extends east to west some twenty-five miles, and north to south six to nine miles. North of the swamp the land rises by regular stages to about 1,650 feet, the high plateau falling again to the basin of the Niger. In the north-west a range of hills known as the Atacora forms a watershed between the basins of the Weme, the Niger, and the Volta. A large part of the interior consists of undulating country, rather barren, with occasional patches of forest. The northern and western portions of Nigeria have been for years particularly interesting to the geologist and mineralogist,

and, more recently, attention has been directed to the coal and iron beds of the southern portion.

At and near Zungeru the rocks consist of quartzites, quartz schists, amphibolites, and gneisses. Some of the quartzites are pyritiferous. Gneissic rocks are found in the bed of the Kontagora river, and between Gidan Zaria and Jebba. South of Kontagora are sandstones, clays, and ironstones. Between the Niger and Sokoto are sedimentary rocks, ferruginous sandstones, and grits with clays and ironstones. Near Keffi basalt and porphyry dykes are numerous and at Tiffi the hills are of hornblende granite, with margins of quartz porphyry. The latter is also found in the Wurji country, and at Ari and Ningi.

Borgu is for the most part covered with loose superficial accumulations resting on a floor of crystalline rocks. A narrow belt of these crystalline rocks is exposed on the left bank of the Niger, from Jebba to Ngashki, and the area for some distance to the north of the latter locality is occupied by metamorphic rocks. At Wuru, quartzites and quartz schists alternate with phyllites and mica schists, the whole striking north north-east. At Bussa the rocks are more slaty and somewhat calcareous. At Ngashki there is a great variety of phyllitic types, and these occur also at intervals on the road to Yelwa. Immediately east of Yelwa the phyllites are again well exposed, but in the east of the Kamberi country they give place to quartzites and biotite gneisses with which much granite is associated. "Kankar" concretions are abundant near Keffi, on the road to Ranga, between Dua and Somma; between Lumbu and the river Rututa; and between Kura and Dingis.

In Nigeria gold has been found in all the streams between Gwari and Karrara, except in the river Koriga. It is also believed to exist in the east of the Kamberi country, and at Sabon Gita and Kato.

Tin, mica, coal, iron, and other mineral deposits abound. In the Cameroons the oldest rocks, forming the

greater mass of the hinterland, are gneisses, schists, and granites of the Archæan age. Along the Benue river a sandstone (Benue sandstone) forms the banks to 14° E., and cretaceous rocks occur round the basalt platform of the Cameroons Mountains, and generally along the coastal belt. Basalt and tuff, probably of the Tertiary period, form the great mass of the Cameroons Mountains, also the island of Fernando Po. Extensive areas in the interior, more especially towards Lake Chad are covered with black earth of alluvial or lacrustrine origin.

In the French Congo granite covers wide areas north-west of the Crystal Mountains, including that range. The plateau Karroo sandstones lying horizontally on the northern portion of the Congo basin, likewise the Silurian, Devonian, and carboniferous rocks—are unfossiliferous. Limestones of Lower Cretaceous age are found north of the Gabun and in the Ogowé basin, and these are fossilised. On the flanks of both mountains and plateau is some iron-cemented sand. Devonian and carboniferous formations are well represented in northern Angola. The crystal mountains of Angola represent perhaps the western boundary of the Karroo formation.

The hills there are bare of vegetation between Benguella and Mossamedes. Nepheline basalts and liparites occur at Dombe-Grande; and the presence of gum copal in considerable quantities in the superficial rocks is characteristic of certain regions. Thick beds of copper are found at Bembe, the Cuvo, and in various places in the southern part of the province; iron at Ociras (on the Lucalla affluent of the Kwanza) and in Bailundo; petroleum and asphalt in Dande and Quinzao; gold in Lombije and Cassinga; and mineral salt in Quissama.

In minerals West Africa is probably very rich; but its resources are largely undeveloped.

Gold is found in the Gold Coast districts, Nigeria, French Senegal and French Guinea, and in French

Congo and Portuguese West Africa, and is believed to exist in Liberia and the Ivory Coast. Gold-bearing quartz has also been found in Sierra Leone, Gambia, and Togoland. In the Gambia, although there is but one pennyweight of gold to the ton, the quantity of dirt is unlimited, and therefore a dredging proposition might prove profitable.

Diamonds are said to exist in the southern border district of Nigeria, and in the Cameroons ; also in Liberia. In the neighbourhood of Ikotobo, where blue clay abounds, a native woman is said to have found the diamond which now adorns the fetish.

Lead is found in the Cross river, Muri, and many other parts of Nigeria ; manganese in Liberia, Gold Coast, and Nigeria ; monazite (4 per cent. thoria) in the Oban district Nigeria.

Copper abounds in the French Congo, plumbago comes from Sierra Leone, antimony is found in Liberia and Nigeria, and mica occurs in Liberia, and in great quantities in Nigeria.

Silver has been found in Nigeria ; and a sample obtained from Orufu in Muri province consisted of an interlacing mass of dendritic silver in a matrix composed chiefly of quartz and fluorspar with a small amount of decomposed felspar. The specimen was honeycombed to some extent with "geodes" (cavities lined with crystals) containing crystals chiefly of quartz, but also of fluorspar. A number of dark-coloured patches were scattered irregularly through the mass of ore ; these were too small in amount to be determined, but they probably consisted of lead or silver sulphide, or of a mixture of the two.

On analysis the sample gave the following results :—

	per cent.
Silver (Ag)	39.62
Gold (Au)	nil.
Lead (Pb)	0.11
Sulphur (S)	0.05

The ex-Principal Mineral Surveyor of Nigeria states that from time to time small pockets of silver ore have been struck by natives in the lead workings at Orufu, but that of late such pockets have only rarely been met with.

Iron is found in almost all parts of West Africa. In Sierra Leone, the country in parts (and especially in the Panguma and Bandajuma Districts) is full of excellent iron ore, out of which the natives make, and very skilfully, considering the primitive character of their smelting appliances, their spears, knives, and other weapons, and rough agricultural implements. The former they polish in a very wonderful manner, and a curious thing in this connection is that the weapons retain their brightness unimpaired quite a long time.

Samples of iron ore from the Gowra country of Sierra Leone, examined by Mr. Clandet, a Bank of England assayer, yielded the following results, in the samples tried at 212 degrees Fahr. :—

Peroxide of Iron	67·97	60.01 per cent. Iron (metal).
Protoxide of Iron	15·98	
Titanic Acid	6·64	
Alumina	2·27	
Silicious Rock	6·25	
Combined Water	·95	
	100·06	
Sulphur	·048 per cent.	
Phosphorus	nil.	

Around the hills of Hastings, Rokelle, Christieville, and Waterloo, iron ore is also abundant, but from the specimens brought home by the author for analysis, the proportion of titanium was found to be too large to permit of its exploitation as ordinary commercial iron. With the advent, however, of electric power into the colony, this iron would be advantageously treated to produce the steel badly needed for railway extension in West Africa.

Among important deposits of iron ore located and examined in West Africa are those of Mount Patti, near the junction of the Niger and Benue rivers. The summit is several square miles in extent, and consists of bedded iron ores which may be classified into three groups, viz.: (1) earthy iron ore, generally porous and sometimes pebbly; (2) dull concretionary iron ore; (3) compact and lustrous concretionary ore. It is believed that the iron ore could be extracted easily, as the overburden is thin. There can be no doubt that in these deposits Northern Nigeria possesses an asset which will be of value in the future, and for that reason the whole district merits careful investigation. A number of other deposits of iron ore have been also investigated, such as those at Baro, Kuru-kuru and Mahorro. The last-mentioned deposits form the basis of a large native smelting industry.

According to the Principal Surveyor of Nigeria "the summit of Mount Patti has an area of at least ten square miles, and if the conditions observed near Lokoja prevail throughout this area, the deposits must contain an immense amount of iron ore. Assuming that the beds represented by (2) and (3) have an average thickness of 75 feet throughout the area, the amount of ore available on Mount Patti alone must be about 2,000,000,000 tons. This ore could be open-worked throughout the whole extent of the occurrence, as the overburden is comparatively thin. The ore available would probably contain on the average at least 50 per cent. of metallic iron, but would have the disadvantage of being phosphatic. This concretionary ore could probably be separated into two qualities represented by varieties (2) and (3), of which the latter contains rather more iron.

The deposits are very favourably situated for exploitation. The Niger is close at hand, and it might be practicable to carry the ore from the quarry to the river side by a system of aerial ropeways. The ready accessibility of the deposits therefore makes them of considerable

interest, but unfortunately the ore is not of high quality, and for that reason it probably could not be exported under present conditions. If, however, in the future, prices for iron ore rise above their present level, owing to a failure in the supply of other and better iron ores, or to other economic causes, these deposits will be worth working and will prove an asset of great value to the Protectorate.

Coal has been found and is now being worked in Nigeria in the district of Udi, where seams varying in thickness from 10 inches to 4 feet 9 inches are found at various localities in the Okwoga district, but particularly near Obolo, proving the northerly extension of the coal deposits well beyond the limit reached during the earlier investigations.

Still more important is the discovery of coal of fairly good quality in a seam 1 foot 8 inches thick in the Iyokolla river, seven miles east of Adani and fifty-six miles due west of Okwoga station, proving the westerly extension of the coal deposits. This occurrence is of special importance on account of the fact that it is situated only fifteen miles from Ogrugru, on the Anambra river. The proved existence of a substantial coal seam in this district has resulted in a thorough investigation of the area. The discovery and satisfactory working of these coalfields was the salvation of West Africa during the world war, when Welsh coal was unobtainable.

The two following rules generally apply for those seeking minerals in British West Africa :—

(1) No application for a mining lease shall be entertained unless the applicant is the holder of a prospecting right or an exclusive prospecting licence and satisfies the Governor that he has either by himself, or by his duly authorised agents, carried on *bona fide* prospecting operations on the area applied for.

(2) Before granting a mining lease or an exclusive prospecting licence the Governor shall require that

the area of the land to be included shall be properly surveyed by a government surveyor, and if no government surveyor is available, then by a licensed surveyor, and the cost of such survey shall be paid by the person applying for the licence or lease in accordance with the authorised scale.

PART II

ETHNOLOGY AND PSYCHOLOGY OF WEST AFRICA

CHAPTER I

THE LEADING NOMAD RACES OF WEST AFRICA

In Ethnology and Psychology, as in Geology, West Africa offers the scientist many an unsolved problem.

Whether many of the primitive races of this mysterious country are indigenous, or whether they were all driven there from the north by the lighter desert tribes will probably never be known. The records of conquests and migrations indicate, indeed, that certain of the West African peoples came from further north and north-east, *e.g.*, the Hausas and the Fulanis, the Kanuris and the Mandingoes; but the presence of negro traces in North Africa or even in primeval Europe does not prove that the home of the negro was originally there, for many of the conquerors only attacked their neighbours to obtain slaves, and these slaves being imported in large numbers to North Africa and Europe frequently gave children to their masters in the land of their captivity, the mixed race resulting therefrom often wandering on the face of the earth.

North and West Africa, and particularly the Sudan región, have also from earliest times seen constant admixture of races. Long before the slave-raiding expeditions of Arabs and Tuaregs, great movements of races and peoples had taken place. As early as 1700 B.C. Pharaoh Barkon had marched south and west of Egypt with 700,000 men and mercenaries through the Niam-Niam country to Bauchi and Borgu, and through Gao to Tripoli, Fezzan, and Spain. In

1400 B.C. Rameses extended his conquests to the Niger and brought magicians from there. Later came the greatness of Carthage, the empire of which must have extended far south, for Hannibal used the African elephants against the Romans, and he must have obtained them from West Africa, none being found north of the Sahara.* Later still, the rise of the Fatamids in North Africa, about 900 A.D., drove thousands of mixed populations southwards.

The absence of natural barriers particularly in and between North and West Africa has contributed in all times to great admixture of races, and to the fact that there are no sharp ethnic divisions. Neither history nor records throw further light on the origin or advent of many races. Nor does Geology assist us. There appears to have been neither a Stone Age nor a Bronze Age, for the larger part of West Africa. Its people appear at the dawn of history skilled in iron-working. The Bubis of Fernando Po alone are found with stone weapons. Stone implements have been found in the Nile Valley and northern Congo and in isolated instances in the Gold Coast, but not, as in the rest of the world, very near the surface ; and there is nothing in Africa like the regular stratification of Europe.

North of the Equator then, approximately, we find negroes of various sorts, sometimes pure, but more often confusedly mixed with peoples of a lighter shade who are sometimes called by an old-fashioned terminology, Hamitic, or Semitic, but whom we may conveniently describe as Libyan Berbers, and Arabs.

South of the Equator generally, but often penetrating as far north as the Cameroons, there is a vast aggregate of communities, differing widely among themselves, yet exhibiting to the outsider certain physical and mental resemblances—and particularly in the bases of

* It is possible that at that period the African elephant existed in the south of Morocco and Algeria and crossed to and from West Africa via the Tibesti plateau.—EDITOR.

their various languages or dialects—which have caused them to be classified as the Bantu or Negroid races.

Partly receding from, but never submitting to the Mohammedan persecution and oppression, they maintained their independence until, as in most cases, they have come under European control or protection. Generally speaking, the Bantu people are distinguished from the negro by their language, their cattle-breeding in addition to agriculture, their circular huts with domed or conical roofs in contrast with the more rectangular negro huts with ridged roofs, their shields of hide or leather instead of wood or wicker-work, their clothing of skin or leather instead of bark-cloth or cottons, and their religion of ancestor worship instead of animal and fetish worship.

The peoples whose tribal name begins with the prefixes Ba, Wa, Ka, or Ma may generally be classed as Bantu, or as having a mixture of Bantu, *e.g.*, the Bali, Bakwiri, and Bakele of the Cameroons and French Congo.

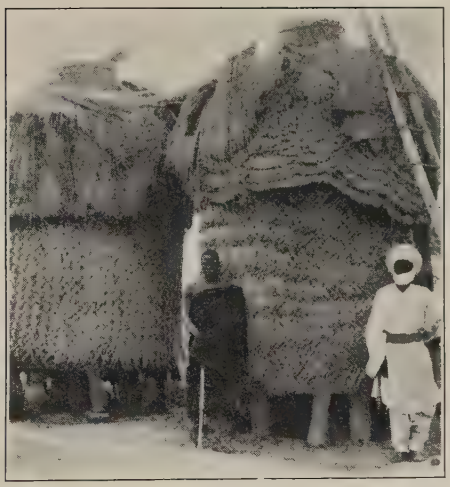
The principal peoples who are found scattered over various parts of West Africa, and have pronounced characteristics, are the Fulanis, Hausas, Mandingoes, Susus, Wolofs, Vais, and Krus. The Sierra Leoneans, occupying the peninsula, not the hinterland of Sierra Leone, and the Liberians, form a class by themselves (sometimes called Creoles) and are the descendants of liberated slaves from all parts of Africa and elsewhere. Of the remaining peoples of West Africa, only a few can receive attention in this small volume.

The Fulahs, Fulbes, Peuls (*Fr.*), or Fulani (pronounced Filani) are one of the most interesting races of West Africa ; for romance and mystery surround their origin and their language ; while their physical characteristics stamp them as unique among other tribes. In colour they are generally of a reddish or light brown rather than black—although there are many shades from black to dull white. Those of the latter colour are found among the Bororo or Cow-Fulani who live in

families in the bush with herds of cattle, and will have nothing to do with the people of the towns or the "white man." Like the Kitiji clan, they are mostly pagans. Even where the Fulani have intermarried, *e.g.*, among the Serawulis and Tukulors, their general physical characteristics seem not to have been lost, but rather lent to the peoples assimilating with them. Those general characteristics are tallness and slimness in stature; small hands and feet; aristocratic carriage; long, pointed, and fairly straight nose; long and narrow or oval head; comparatively thin lips; and tawny and straight hair. The women dress their hair in thick plaits in the shape of a fireman's helmet and are said never to take it down, and they wear thick copper ear-rings and exhibit other faint traces of Egyptian art. The people are pastoral and mostly nomads, being found all over West Africa to about 20 degrees north latitude, but especially between the eighth and fourteenth parallels of latitude and the fourth and thirteenth meridians of longitude, where there is a record of them for about fifteen hundred years. The men live almost night and day with their cattle, and, unlike many adjacent races, do not leave labour merely to their women and slaves. Their morality is stricter, the domestic inclinations of the women greater, and their family spirit more solid.

Their origin is obscure, and some wild speculation is rife concerning them, but as far back as the sixteenth century there is a record of their presence in the country for over a thousand years, and Mulai Hamed had a Fulani wife at the time of the Moorish conquest. Denham, Deniker, Delafosse, and Thaly regard them as a branch of the great Gipsy race; Benton and others believe they came from Asia Minor, and introduced the humped ox and the Phrygian cap into Africa; Morel and Denton identify them with the Hyksos*;

* These are the so-called Shepherd Kings of Egypt, who, by some authorities, have been identified with the Israelites.—EDITOR.



AN AFRICAN HUT.

A HAUSA POLICEMAN.

but while authorities differ as to their origin, nearly all agree that the Fulani are the most intelligent of all African tribes and among the finest specimens of mankind found in West or Central Africa. Unfortunately, those in Nigeria do not regard with favour the British rule, and although they loyally bow and *salaam* they have not lost their old restlessness. Strangely enough also, considering their warlike spirit, they do not enlist in the West African Frontier Force.

The Fulanis are to be found from Senegal in the west to Darfur in the east, from Timbuctu in the north, to Yoruba and Adamawa (Cameroons) in the south. Originating, probably, in Central Senegal or a little further north, they were first heard of in Melle, from whence about 1300, they sent an embassy to Bornu. Sunni Ali, King of Songhay in 1492 warred against those in the south of his country, and made them tributary; but in 1500 they were again struggling with Askia Hadj Muhammad, the negro general who succeeded the son of Sunni Ali. Their method generally was to enter the territory of the settled peoples as wandering shepherds or cattle dealers, and seize any opportunity, often by lending themselves as mercenary warriors or as teachers to the agriculturists, of making themselves masters. Early in the fifteenth century they had become a ruling caste in Melle, and this state in the sixteenth century was being gradually invaded and exploited by their brethren outside. During the latter period also they had penetrated into the Hausa States in the same way, advancing as far as Bagirmi on the east, and Adamawa on the south. In this district, portions of the Fulanis who remained heathen are still found as settlers. In the plains of Bauchi and about the Kudu river in Northern Nigeria there are still to be seen, perhaps in their purest state, wild-looking Cow-Fulani or Bush-Fulani, as they are called, with long matted hair, tending their herds of humped cattle and using bows and arrows. Further south in the Cameroons, the

conquering type still holds its supremacy in the state of Adamawa, named after its first Fulani conqueror.

The silent growth of power among the Fulanis in all the northern part of West Africa, was finally revealed when they suddenly took up arms in a religious cause, and commenced a career of conquest notable in West African annals. Towards the end of the eighteenth century, the pagan Hausas of Gobir had established a military ascendancy over the more northerly Mohammedan Hausa States. The Hausas generally, however, proselytised by the Koran, never took religion so seriously as the Fulanis, who were everywhere in authority as teachers and religious chiefs, and who were always, consequently, more united and capable of combination. King Bawa, of Gobir, offended at their power, and at the independence of their doctrines, sent for Imam Othman dan Fodio and other chiefs, and administered a severe public reprimand. Othman raised the standard of revolt, and was elected sheikh by the Fulani, who flocked to his support. Stirred by the eloquence of his preaching, and fired by the fanaticism of a Holy war, the Fulbe, or Fulani, within the next few years carried their victorious arms over the greater part of West Africa and the Sudan. Bornu and some of the heathen hill tribes alone resisted them successfully, the Mandingo kingdoms on the west, and the Tuaregs and the Moors in Songhay and the north-west were all defeated, and most of the Hausa States passed under their domination.

During the life of Othman, and of his son Sultan Bello, who was an able and upright administrator, the Fulanis were at the height of their power and glory, and Sokoto was the capital of their empire. But subsequent Emirs allowed the empire to break into pieces, their main efforts being directed towards slave raiding and the heavy taxation of agriculture for the purpose of acquiring local wealth. Further, some of the Fulanis have lost their distinct nationality by becoming townsmen and mixing rather indiscriminately with the Hausas

and the negro races they conquered. Nevertheless, the Fulanis, as a whole, have retained their individuality more than any other West African races, and they are still the ruling classes in Northern Nigeria and the French Sudan.

The native State of Bida, in Nupe province, affords an excellent illustration of the Fulani ideas of government. The ruler is styled an Emir, or king. Next comes a council of Princes, confined to members of the ruling family, descendants of the founder of the dynasty, but not hereditary. The council consists of a succession of titles or offices in a carefully graduated order of precedence. When a vacancy occurs, the Emir mentions a name. If the owner of the name desires the post, he asks the Emir to bestow it upon him. Not to do so is to show that he does not want the rank, and another name is then suggested. If the post be desired, the Emir makes public the name and waits for a month to see the effect. If the announcement receives no attention, the candidature is deemed to be unpopular and is dropped. If, however, congratulations pour in, and the officer elect is addressed by the new title, the appointment is ratified.

Each ultimate Emir has to pass through this council. Not until he reaches a ripe age does he become heir apparent. And this for two reasons. First, because among these people, as among most African and Eastern races, veneration for age plays a large part in social organisation and recognition. It is rare to find in normal circumstances a young chief. Secondly, the son of an Emir has no hereditary right. He must climb the ladder through the council of Princes with his cousins and other distant relations; so there is little chance of his direct succession. Directly an Emir is appointed, he has to nominate his heir from among those members of his council whose fathers have held the Emirate, and who are themselves fitted by seniority and merit for the part.

In addition to the council of Princes there is a council of Commoners consisting of the *Waziri* or Prime Minister, the Commander-in-chief, the Chief Justice, Chief Medicineman, and other important officers of the Emir's household. Appointment to this council is similar to that of the other. The two councils have to be summoned together for all important matters, and neither deliberates separately. For ordinary matters there is a committee composed of the two principal officers of each of the councils in consultation with the Emir. The *Waziri*, and not the heir apparent, is recognised as the second man in the state.

Next to the Fulani, perhaps, and partaking of their wandering propensity, though far different in appearance, characteristics, and mode of life, the most important race of West Africa is the Hausa, numbering over five millions. The origin of this race is also undetermined. Inclined to be short and stumpy, the Hausas have the colour and woolly hair of negroes without the very thick lips and very flat noses. Their language, though copiously sprinkled with Arabic, throws no light on their origin (see chapter on Language). They have no actual legends pointing to a purely local origin, though there is one vague tradition that their home was between Sokoto and Chad, but like all peoples who have embraced Mohammedanism (even if only nominally) they have a tradition of coming from the East. Some authorities trace them to Egypt, others class them with the Berbers, some regard them as indigenous to the Sudan, others find in them a Semitic element.* The last is the least probable, the Arabic words of their language being obviously borrowed for and by religious usage. There are some striking resemblances between the predynastic

* The late Major Tremearne, one of the foremost authorities on the Hausas, pronounced strongly against the idea that the Hausas were descended from the prehistoric peoples of Egypt; but he held that they must have had a close connection with Egypt, and he thought that they were a mixture of Hamites and Semites and came from the west of Abyssinia.—EDITOR.

customs of the Egyptians and some modern Hausa customs. The shape of various agricultural implements also is identical. The primitive water god and the pre-Mohammedan triads of deities are common to both the old Egyptian and Hausa religions, and there are many other points of similarity, which, if they do not identify the Hausas with the people of ancient Egypt, point to contact with them, probably on the west or south-west of that empire. The cephalic index of the Hausa is nearer to that of the Egyptian Copts and those of mixed races than to that of the Arabs, or other Semites. Their features and hair are generally those of the negro.

When the Hausas first appear prominently on the historic page they are found as a people inhabiting seven states in the north of Nigeria, the "Hausa Bokkoi" to which another seven, the "Banza Bokkoi," were afterwards added. Both sexes are particular about their dress, the men wearing a leather loincloth under loose trousers. Their welcome to strangers is always warm, and the women put two fingers in their mouths and shout their loudest. The Hausas are great traders and hucksters even amongst peoples noted for their love of markets and bargaining. They are like the Jews and Arabs for driving hard bargains; and their travelling propensity is quite voluntary. Outside the Hausa States, the Hausa is to be found in colonies or in groups all over West Africa, and as far as Tripoli*; indeed, there is said to be a colony in Bombay. As a result of their wandering habits they have embodied much in their language and religion from the peoples with whom they have mixed, including the Egyptians, Berbers, and pure negroes.

The Hausa, indeed, is a language rather than a people,

* The late Major Tremearne made an exhaustive study of the Hausas in Tunisia and Tripoli, where the Hausa colonists believe that the original course of the Hausa nation was from Carthage to Kano, via Fezzan.—EDITOR.

but those races inhabiting the "seven Hausa States" and speaking the tongue, are, when settled down, good agriculturists, and more inclined to peace than war. When, however, they are well led by others than themselves, they are good fighters, and have proved invaluable soldiers in the British West African Frontier Force.

The Hausa attributes his strength and endurance to the eating of guinea corn in place of the yam and plantain, the principal food of other people in his vicinity.

The Hausa cannot be described as a religious race. Although about a third of their number profess Mohammedanism, many know little of the faith and do not like the Ramadan fast. Quite another third have no professed belief. The remaining third are pagans.

The Maguzawa, a section of the Hausa, may be found in the north of Togo and Cameroons. "Maguzawa" is a word which signifies "magician" or "idolater," and is applied by the Hausa Mohammedans to those of their kin who have remained pagans. These Mohammedan peoples are themselves devoted to "magic" (whoever has read "The Arabian Nights" or travelled in Morocco needs no illustration of the belief in magic which prevails in the Moslem world); but, like all believers in any faith, they regard their own superstitions as possessed of "bad" magic. Their attitude towards the Maguzawa reminds one, indeed, of the relations between the mediæval Church and witchcraft; for while the Archbishop of Besançon and other dignitaries employed "wizards" to hunt out heretics, and one priest famed for his necromancy—Gerbert D'Aurillac—became Pope, the witchcraft among the people met with short shrift.

The Maguzawa certainly do not deserve the term "idolaters." They make no images, and have few fetishes They admit, however, at least one "totem," usually an animal or reptile—*e.g.*, a hippopotamus, elephant, snake, or crocodile—which they may not

eat; and they sacrifice to certain spirits—*e.g.*, Gajimari, the god of storms and rain, who lives in the rainbow; Uwardawa, goddess of hunting; and Kuri, the god of the forest. The last-named deity prefers for a sacrificial offering a red male goat, while Uwardawa likes a red female goat or a red cock.

The Krus are, perhaps, the best known of any West African people. Everywhere from the Gambia to the Cameroons—excepting, perhaps, in Spanish and Portuguese Guinea, as they have a rooted dislike to the Spanish and Portuguese—they may be found as boat and beach boys; while almost every coloured man among the crew of the West African liners is a Kru. They are distinguished by a dark blue "freedom" mark tattooed on their foreheads. They also tattoo the arms and mutilate the incisors. They are well built, sturdy, and generally popular among the British—probably because of their marine instincts; but they are despised by many of the Coast tribes who apply to them an epithet meaning "homeless," "without a country," or "no patriot," because, although originally coming from Liberia, they have now no definite territory but are wanderers and servants to any man. Afloat, the Kru has a reputation for pilfering; but as a personal attendant he is regarded as honest. The Kru is certainly brave and robust, and boasts that he has neither trafficked in slaves nor endured slavery. A Kru will starve or drown himself sooner than become a slave.

The Krus—in which are often included the Bassa, Grebo, and Nufu—where they have remained on the Liberian coast are found between the Sind river and Cape Palmas, their towns being Kruber, Little Kru, Settra Kru, Nana Kru and King William's Town, in which they number about half a million.

The Krus are politically divided into small commonwealths governed by "elders" who wear iron rings on their legs as insignia. The house of their president or head fetishman is sanctuary for offenders until

guilt be proved. The "chiefs," who are hereditary, apparently represent the people only in their dealings with strangers. A race fond of freedom, and noted for skill in seamanship, they are found on almost every ship trading on the West Coast, contracting themselves for voyages of various durations from the age of fourteen upwards. Their settlements are found in every colony, but particularly at Freetown, Monrovia, and Grand Bassam, where there are large Kru "towns."

The Mandingoes are the great "middlemen" of North West Africa and their language is the medium of communication in that region. They were the founders of the state of Melle previously mentioned, and are mentioned as workers in iron and gold as early as 1000 A.D. Melle was never wholly subdued, and from this region the Mandingoes have never been ousted, but have gradually acquired sway and dominance over all the other races in more or less degrees. In this they have succeeded by marching with the times. Threatened by Tuaregs and other warlike races from the north, they either allied themselves with them, warred with them, or, better still, traded with them without letting go the sword. When Melle was partly conquered by a stronger race, the Mandingoes, by amassing wealth through trade, saved themselves by employing it in armies of Tukulors, Turenkos, and other mercenaries. When Europe began trading on the West Coast, it was the Mandingoes with whom they had principally to deal. Of all the races it was they who trafficked most largely in gold and the slave-trade, and it was from them that we derived our word "guinea," and our measure "carat," the name of a bean with which they weighed gold.

They are a tall, lean race, with low brow, flat and broad noses, finer on the bridge, thick lips and bowed legs. Some authorities attribute the flat noses and bowed legs to the mothers' custom of carrying and suckling the children on their backs, and swathing their

legs tightly and severely. Their eyes are narrower than those of most negroes and their cheek bones higher. This has led some authorities to distinguish them from the negro and ally them to the Bantu. Although professing Mohammedanism, most of the Mandingoes proper inhabit the basins of the Upper Niger and Upper Senegal and the western slope of the Futa Jallon mountains. But the term Mandingo is frequently applied to a much larger group of allied peoples who speak the Mandingo language or a tongue very similar. These include the Balanta who inhabit the left bank of the Casamance, the Wakore or Wangara who are found in the immense tract enclosed in the bend of the Niger, the Sarakolés, Dynlas, Bambaras, and Malinkés. Of these, the last two deserve special mention.

The Malinkés of French Guinea are, with the exception of the slaves, divided into five distinct castes. (1) The Horos or citizens; (2) The Sohorés or weavers; (3) The Garangis or shoemakers; (4) The Wrabis or blacksmiths; and (5) The Jellimaris or jesters. Only from the Horos caste may the chief and head men be selected. Members of the Horos may not marry out of their caste; the others may.

The slaves taken in inter-tribal warfare may obtain their freedom by applying to the nearest Commissioner, as slavery is not officially recognised. Yet few ask to be free. Once free, however, they may join or marry into any of the castes.

The Wrabis are regarded with contempt, the story being that Mohammed, pursued by infidels, concealed himself in a tree, near which was a blacksmith who was only prevented from betraying him by suddenly becoming blind. Mohammed, when leaving the tree, cursed the backsmith and his kind.

The Bambaras, another branch of the Mandingo family, are scattered in large groups all along the Niger from Bamako to Monti, also around Nioro and Sokolo, and away towards the desert. Although rather clumsily

built, they are usually tall and thick set, the men especially being of fine physique. The women, who are rather vain, have two favourite forms of *coiffure*. One is to twist the hair into numerous plaits and arrange them fantastically about the ears, hanging down over the face. The other is to draw the hair up tight from the forehead and build it on top in a ridge supported by a framework. Gold ear-rings and silver finger rings are worn by the wealthy; sham pearl necklaces are also frequent. The Bambaras are, as a rule, cheerful, lighthearted, and hospitable to the stranger, and they love sour butter and curdled milk, which occupy a good place in the market at Bamako. They hold the Songhays in great contempt although once their slaves. The Bambaras do practically all the professional hunting in the French Sudan.

The Susus—by some authorities identified with the original Songhays—are an interesting people who have played an important part in the history of the Niger valley. Apparently of similar origin to the Jallonkes allied to the Mandingo family, they, in earlier times, appear to have lived on very friendly terms with and to have occasionally intermarried with the Fulani. They also appear to have adopted several of their customs, notably in the sharing of burdens with the women, although it is possible that the Fulanis may have adopted this from the Susus. Driven out of Jenne at the beginning of the fourteenth century, they settled first in Futa Jallon, near the source of the Gambia, but later were driven further south, and are now to be found from the south of Gambia to the north of Sierra Leone. For a time they dominated the Bullom shore and the Port Lokkoh district of the last-named colony, but were driven back by the Temnes. Cross cousin marriage is the rule among these people, and a widow goes to the husband's brother who pays 24 shillings to her family. The property of a childless widow goes to her own family. Twins are not killed, but if one twin

dies the Susus sacrifice kola and rice to keep the other alive.

The Vais are an interesting and intelligent race inhabiting the western part of Liberia from the Gallinas to Half Cape Mount, an area of about three or four days' journey in each direction. They are found, however, as houseboys, stewards, personal attendants, and, occasionally, as cooks, cowkeepers, and labourers all along the coast. Their system of writing is mentioned in the chapter on Language and Literature. They have a tradition that they came from the Mandingo or Mani country, under the leadership of two brothers named Fabule and Kiatamba, and after overcoming the aborigines called the *De* or *Dewoi*, settled where they now live. The *De* or *Dewoi* are allied with the Kru people, and the Vais are more akin to the Mandingo, but some of the Mendes on the Sierra Leone border call the Vais, *Karo*; the Mendes, in turn, being called by the Vais, *Huro*, or *Wuro*. The Vais are clean and slim, and wear loose robes, preferably white; but they have an unenviable reputation, rightly or wrongly, for homo-sexuality, and the epithet "ollapojiba" frequently bestowed upon them, although horrible, is significant. The author, however, found the Vais the most satisfactory of all races on the coast as personal attendants.

The Wolof or Jollof constitute the bulk of the non-Christian population of Bathurst in the Gambia, the seaboard between St. Louis and Cape Verde, and the south banks of the Senegal. They are considered one of the finest, handsomest and blackest of West African races; but they have rather weak legs and flat feet. They are talkative and very proud of proving their superiority by gorgeousness of clothing. The men have always worn cotton shirts reaching to the knees, and tight-fitting cotton drawers underneath, and the women a single piece of cotton from the waist reaching half-way down the leg. Both sexes at one time weaved their hair into beautiful tresses. The women still retain this

custom, but the men, having become nominally Mohammedans, shave their heads. In addition to other native weapons they use a scimitar. With straight noses, small mouths, and graceful carriage, they proclaim themselves "black but not negroes." Besides being notable warriors, they are weavers and potters, and are credited as great talkers, but cleanly and hospitable. As traders—they wander a considerable distance from their own country—they are prone to cheating. Their language is widespread in Senegal and Guinea. Many superstitious practices prevail even among the nominal Mohammedans; and it is a regular custom to place a saucer of milk before the lizard.

In the early part of the sixteenth century, the Jollofs appear to have ruled the greater part of Senegambia, and the mountain country of Futa Jallon, in one large uniform state. This dominion was subsequently divided into the petty states of Cayor, Baol, Sine, and Walo among others. These little kingdoms, constantly at war with each other, fell, like most small states, before the rising military power of the hardy nomads, the Fulanis, who, wherever they went with their conquests, deliberately destroyed all the records of the conquered where any were in evidence.

But the largest and most renowned of Wolof states—Cayor—was restored by the French as a native kingdom, the monarch being elected by four people, themselves unable to succeed. The king who is always from one family, receives a vase which is said to contain the seeds of all plants growing in Cayor, and is thus made "lord of the land." As with the Mandingoes, there is a caste system, (*a*) the nobles; (*b*) the tradesmen and musicians, who are despised by the former; and (*c*) domestic slaves, who are treated kindly.

CHAPTER II

OTHER LEADING RACES OF WEST AFRICA

In this chapter a short description is given of those races who have either remained in their original home, or have not migrated or been driven far from it. Where any peculiarity of religious rite or custom distinguishes them, it is mentioned here rather than in the special chapter on Religion and Customs.

The Floops, or Jolahs, of the Gambia valley occupy the territory between the sea coast and the headwaters of the Vintang Creek, about one hundred miles inland, and are mentioned as far back as 1447, when they surprised and murdered Tristan Nunez and his Portuguese adventurers, and, later, refused to have any intercourse with Europeans.

As a rule they are short in stature, plump, and well formed, with pleasant and rather dreamy faces, round heads with a tuft of hair like a Red Indian's scalp-lock. Despising clothing, they wear but the smallest of ligatures passed between the thighs. They often bind the upper arms, wrists, upper thighs, and upper and lower parts of the legs with laces so that the other parts of the body bulge out. They cicatrise their face and body, engraving on them all sorts of figures. Having fairly long hair, they collect it on top of their head and over their forehead in a sort of aigrette to the height of five to six inches ; they also grow beards.

They cultivate land, grow millet and rice, and rear cattle and goats. While retaining the primitive form of patriarchal government—each family with relations, dependents, and slaves occupying a separate village walled in and stockaded against its neighbours—they yet combine readily against aggression. This disposition, and their general industrious and warlike temperament,

has preserved them through the centuries against the Mandingoes and all other enemies; whilst the forest and swamps of the country they occupy have been valuable aids in its defence.

Their funeral ceremonies—like Irish wakes—and their swathing, and cavelike form of burial, are peculiar.

Among other peoples of the Gambia are the Bassaris and the Kunyadis, both of whom go without clothes in the dry season, only donning the roughly cured skins of animals during the rainy months. The former people occupy the country between the Tenda mountains and the left bank of the river, and are also to be found in French Guinea. They do not build houses, cultivate the land, or rob travellers. Their only requirement is salt, and even for this they find a substitute in water strained through wood ashes. The Kunyadis live in the country around Damatang and travel in the Kantora district in search of salt, for which they barter the skins of animals, or honey, wax, or rubber which they collect in the forests. Like the Bassaris they do not till the land and they are quite harmless.

These people, with the Patcharis or Pakaris in the Middle Valley, the Baskaries further south in Casamance, the Serreres on the coast, north of the Saloum river, and the Floops or Jolahs, are evidently the aboriginal negro inhabitants. The simplicity and harmlessness of the first-named races were exploited by the conquering Fulanis who, only a few years ago, still boasted that it was their custom to war upon these pagan races, and slay all those who were too old or too young to be useful as slaves. But for the conflicts of fighting races with each other, these more peaceful tribes would long ago have been exterminated.

Among these lesser tribes, the coast Serreres are exceptionally tall, many of them attaining 6 feet 6 inches. They are also, as a rule, less black than the Jollofs, but heavier in appearance, especially in the jaw. Their principal gods are Takhar (Justice) and Tiurakh (Wealth),

who are worshipped generally beneath trees; but they are also inclined to worship snakes and to believe in transmigration.

Among the aboriginal tribes of French Guinea are the Tendas, Jolahs, Tiapis, Komiaguis, and Bassaris, the two former dwelling on the banks of the Cogon, the others in the north-west part of Futa Jallon. In the extreme east, near the Ivory Coast boundary, are the Wasulu and Sanafou, the former of whom have slight tribal marks, consisting of two or three very thin vertical cuts about three inches long on each cheek, scarcely noticeable; while the latter are elaborately decorated with four semicircular gashes about a quarter of an inch wide on both sides of the face from the temple to the mouth, like the marks on a clown's face.

The Baga coast people between the Cogon and the Rio Pongo, and the Landumans behind them, are later comers. So also are the Nalu, a peaceful trading tribe which extends its habitation into Portuguese Guinea.

Among the native peoples of Portuguese Guinea are the Manjaks (Manjacos), allied to the Floops of Gambia, the Cassangas, the Biaffadas, unfriendly to strangers, the Balantas on Geba Island, given to piracy, the Bullams allied probably to the Sierra Leone Bulloms, adorning their bodies by long cuts and patterns, and the Papeis of Bissao, formerly cannibals, but now the most educated of all, and employed by the Portuguese in clerical capacities.

In Sierra Leone, the most prominent tribes are (*a*) The Mendis, numbering about half a million, with whom also may be classed the Sherbros, numbering another 110,000, and (*b*) the Temnes, numbering about 400,000. Other peoples, besides the Fulanis, Vais, Susus, and Mandingoes already mentioned, are the Limbahs (111,000), Konnohs (61,000), Lokkos (39,000), Korankos (30,000), Bulloms (28,000), Kissis (22,000), Jalunkas (16,000), Gbennas (12,000), and Gpakas (6,000). Of these the Temnes, Vais, and Fulanis, who are invading peoples, and the

Mendis and Bulloms, who are indigenous races, appear to have formed in times past, and even now, through their " Porros," or secret societies, a sort of loose federation. The Temnes and Mendis, in particular, are among the hardiest and bravest races in West Africa. The former are, in addition, clean and chivalrous, the latter quality being particularly conspicuous when they rebelled against the British in 1908, but sent down the missionaries and whites from their country uninjured, whereas the Mendis perpetrated fearful atrocities. The pagan Mendi is, however, more solid, dogged, cheerful, and far more useful as a labourer or carrier, than the Temne, who is better as a houseboy, or as an independent farmer. In religion the Temne is nominally Mohammedan or Christian, according to his proximity to the Guinea frontier, or coast. He is also lighter in colour, and many of the Temne chiefs are of a chocolate colour rather than black. The Limbas, Bulloms, Kissis, in their language, are more akin to the Temnes, for all speak an old Sudanese tongue with a prefix ; the Susus, Jalunkas, Korankos, Konnohs, Lokkos, and Vais speak a non-prefix tongue akin to that of the Mandingoes. The languages of the Golas and Mendis are also non-prefix, but the latter differs greatly from any Mandingo dialect, and the former is a quite isolated speech.

The Temnes, according to tradition, migrated to their present abode from the East ; but this probably refers only to the chiefs, as they appear to have come into Sierra Leone from the north and west. They have totem clans. A paramount chief is called " Leopard," and a leopard is one of the totems of the Bargura, Sise, and Kuruma clans. Twins are regarded with joy, which is unusual in West Africa, and if one dies, a wooden image is carved and given to the other to play with, though " dolls " are apparently unknown. Peculiar characteristics of the Limbas are (1) the double gong, and (2) stone houses—very unusual in West Africa. The latter are

found especially around Kaballa. Circumcision appears to have been introduced among these people by the Temnes. The use of the xylophone (or balangi) is said by the Government Anthropologist to be confined to the Korankos ("Report on the Temne-speaking Peoples," Vol. I. p. 12), but the author saw it used by Temnes. Both Korankos and Limbas regard stones with veneration, the former making many carved images or heads of stone. While amongst the Korankos, however, private ownership of land is quite unknown, among Limbas land is mostly in private hands. Among the Lokkos, the eldest son succeeds to his father's property. Among the Mendis, a woman frequently succeeds to the chieftainship.

The Kissis, now comparatively few in numbers, are found near Freetown in an adjacent village. Their forefathers were natives of the district of Kissy, lying between Falaba and the sources of the Niger, originally a savage and barbarous race, who lived entirely on the sale of slaves, even their wives and children being sold into slavery. Several hundreds of this tribe having been captured from slave ships by British men-of-war, it was considered desirable to locate them in one place. They were therefore settled in this beautiful village, named after their own country.

These people—the Kissis—have a peculiar way of carrying their loads. A kind of basket is made of twisted palm leaves, in shape semi-cylindrical, and, being packed with kernels or other commodities, is slung over the back by two braces, one passing under each armpit and over the corresponding shoulder, while a third brace leads from the top of the basket and passes around the forehead. Men who carry loads in this way are not so sturdy as the Mendis, who always carry their loads on the top of their heads.

The inhabitants of the interior of the Ivory Coast, who dwell in the dense belt of tropical vegetation lying between the coast and the Sudanese highlands, are the

wildest and fiercest of Africa's negro tribes, and until 1908, when the French penetrated into the densest part of the forest, indulged in human sacrifices and were not free from the taint of cannibalism. The inhabitants of the coastal region and along the shores of the many eastern lagoons, for which the Ivory Coast is noted, belong to the Kruman and Ashanti tribes, but to the west are the Jack-Jacks or Kwa-Kwas, so called from their mode of speech, resembling the quacking of a duck. The religion of the inhabitants of the interior is unadulterated paganism or fetichism. Of all the Tshi-speaking races, the Ashantis have the most marked characteristics. Their skill and bravery in war, their diplomacy, and their singular patriotism and powers of combination and organisation, not only made them the most formidable people in the Gold Coast, and the founders of the only important kingdom there, but almost enabled them to become masters of the whole country and coast. Such was their ability and adaptability, that Lord Wolseley, who led the expedition against them in 1874, recorded: "From the Ashantees I learnt one important lesson, namely, that any virile race can become paramount in its own region of the world, if it possesses the courage, the constancy of purpose, and the self-sacrifice to resolve that it will live under a stern system of Spartan military discipline enforced by one lord, master, or king."

Mr. James Swanzy, as long ago as 1816, in his evidence at the House of Commons, said: "The Ashantees are the most civil and well-bred people that I have seen in Africa," and Dupuis, the British Consul in Ashanti, 1820, remarked that they professed never to appeal to the sword while a path lay open for negotiation, nor to violate their word, and he stated that their Moslem neighbours corroborated this assertion.

Dr. Walton Claridge, also, in his recent "History of the Gold Coast and Ashanti," illustrates from the British wars in Ashanti at the end of the nineteenth

century, the forbearance, the warlike skill, and courage of this race, whom he declares to be "perhaps the most abused and least understood in Africa."

Even their cruelty and inhumanity, as displayed in their human sacrifices, have some explanation, such sacrifices being "often nothing more than a public execution of criminals, who, after condemnation had been reserved until victims were required for some religious ceremony in which the sacrifice of human life was considered essential." This explanation, however, does not justify the custom, at the death of a king, by which the princes of the royal family could kill anyone they pleased. To-day the feeling between black and white is nowhere better, perhaps, than in Ashanti. The Ashanti greeting of welcome is something never to be forgotten. With weird yells, blowing of horns, beating of tom-toms and firing of Dane guns, their greeting is fervid and enthusiastic, although at first somewhat unnerving to the newcomer.

Their chiefs dress in gorgeous robes, and wear great rings upon their fingers and gold ornaments round their legs and body. The ready manner with which the Ashanti conforms to regulations which are new to him earns the gratitude of those whose duty it is to impose the laws. But of all the Gold Coast peoples, the Ashanti remains steadfast to the religion of his forefathers, only a very small number embracing either Mohammedanism or Christianity.

The Elminas are said to be a later offshoot of the Ashantis; the latter at any rate have always been friendly with the Elminas, whereas they have always warred with the Fantis, who are believed to be an earlier offshoot. Other Ashanti tribes are the Dankyiras, Wassaws, Assins, Akims, Akwapims, and Akwamus, all usually grouped together under the name of Akan. The Fanti (native Mfantsi) who number about a million, inhabit part of the shore of the Gold Coast and about twenty thousand square miles of the interior. They are

believed to have been originally allied with the Ashanti, Wassawa, and other Tshi-speaking peoples in one race. That they were driven from the north-easterly plains and slopes into the forests and coastlands by the Ashantis, a more powerful race, is indicated alike by their traditions and by their language. There are many words in Fanti for plants and animals not now existing in their country, but found in the more northern Mossi and Gurunsi regions.

Their tribal marks are three gashes in front of the ear on each side in a line parallel to the jawbone. Their principal industries are fishing, weaving, canoe-building, the making of pottery, and goldsmithery. The women are very fond of perfumes, especially of one prepared from the excrement of snakes.

There are seven principal tribes, originally totemic (1) *Kwonna*, Buffalo ; (2) *Twidan*, Leopard ; (3) *Nsonna*, Bush-cat ; (4) *Intwa*, Dog ; (5) *Annono*, Parrot ; (6) *Abradzi*, Plantain ; (7) *Abrutu*, Cornstalk.* According to the tribal traditions, the Fantis on their arrival found the forests between their original home and the seaboard uninhabited, but the coast was peopled by two tribes, the Asibus and Etsiis, who for some time successfully opposed the newcomers. To these more primitive races may probably be assigned the stone-weapons and implements occasionally found in the neighbourhood, and possibly also the language, quite distinct from the Tshi, Ewe, and Accra tongues—which may sometimes be heard at Winnebah and other places on the coast. The Fantis are credited with possessing less courage and tenacity than the Ashantis, but perhaps it would be more correct to attribute to them a lack of cohesion, and an indisposition to that discipline by which the Ashanti army was characterised.

Among the other peoples of the Gold Coast the Accras and the Apollonians are believed to be immigrants from

* In addition to these families, Claridge notes two other chief divisions—the *Appiadi*, servant, and *Yoko*, Red earth.—EDITOR.

the Slave and Ivory Coasts. The former have never succeeded in establishing themselves in the forest districts. The Brongs stretch right across the Gold Coast Colony, but are not very numerous. With them are included the Gamans and the Diomma. It is from them that a line of migration spread down the Volta, comprising the Krachis, Enums, Guangs, as far as the Obutus. Down the west side of the Colony there is a line of tribes closely united. They branch off from the Brongs, and comprise the Sefrohis, Dadiasus, Buresyas, Aowins, and the Ahantas. Another tribe, influenced very much by the Hausas, whose language is often heard among them, is the Dagbamba, or Dagomba. Divided into many clans, the Dagbamba largely inhabit the Gold Coast Colony and Northern Territories. A smaller number of the tribe live in Togoland. According to their own tradition, they came originally from the neighbourhood of Kano. Their language belongs to the negro group, their religious ideas are animistic, and their habits mostly agricultural, though a few men now keep cows. Some of them also weave a kind of cotton cloth in long narrow strips, which is used to make an outer garment.

Other tribes in the Northern Territories are the Dagati, Kangarga, Zebarimi, Grunshi, Lobi, and Moshi. The Moshi, one of the earlier if not one of the original races of West Africa, for a long time remained isolated from their neighbours. Now, with altered conditions, they are bringing down to the coast from the north, something like 30,000 head of cattle yearly. The enormous demand for labour for the purpose of transport and for railway and road construction in the new Togoland is rapidly inducing thousands of Moshi to leave their own country and seek work and a new home in that colony. Alien Hausa Zorgos were the first outsiders to arrive and take advantage of the new conditions, but a British Political Officer tells me Moshi settlements are increasing year by year, and this foreign element bids fair soon to equal

the alien Hausa Zorgos now found in almost every town and village of any size in the colony.

The Lobis are a very distinct race. Over the French frontier in the Lobi country there are ancient ruins of solid stone, but the natives do not know who built them.

All the tribes of the Northern Territories, until quite recently, used to be raided for slaves. Now they supply recruits for the Gold Coast Regiment and free labour for the mines. Large numbers of men also come down to work during the cocoa season. All the Coast people build their houses square, but in the Northern Territories all the houses are round. The round type of house prevails, as a rule, right through the interior of Africa, and perhaps was brought by the Bantu (Ba-Ntu) migration. The native who lives in a round house cannot, and will not, build a square one, and *vice versa.*

The Togos and Hos, who have given their name to the ex-German colony of Togoland on the Slave Coast of West Africa, belong to the Ewe-speaking race. The Ewe is a copious and expressive language, spoken throughout Dahomey and Togoland, for about 150 miles along the coast and about 200 miles inland. The Ewe peoples do not appear to be indigenous ; and tradition describes them as migrating to the Slave Coast from the north-east a few hundred years ago. Their government is, in general, aristocratic. Chiefs acknowledge a paramount chief or king, but the latter cannot make peace or war, or decide other momentous matters, without the consent of the chiefs in council. The King of Dahomey, however, before the French occupation, had assumed absolute control.

The Konkombas once occupied the whole of the Jendi district, from whence they were driven by the Dagomba king, Na Luro, to the east of the Monjoch or Oti river, where most of them still remain, notably the Sumbuli, Kugnan, Kutya and Kuntule families. The Nafiebu, Bimba, and Pulba families have recrossed the river and live under Dagomba rule, although the

A VILLAGE MARKET PLACE.

A MARKET SCENE.

A THATCHED HUT.

Pulbas still abstain from eating the crocodile because they were enabled to cross the Oti by means of that animal. The Kombas, and the Nagbibas, sometimes classed under the name of Konkombas, are believed to be of other origin. The latter dance quite differently, and the former have a distinct dialect, and their clothing habits are quite opposite, viz., the men are clothed and the women are not. All these tribes cut their bodies, their tribal marks being on their face. They have a legend that a people called Kondoch once lived in this country who were giants and worked iron, although none of these tribes appear to know iron-working.

The Gurmas, a people in the north of Togoland and the south of the Upper Senegal-Niger Colony, are credited with the construction of the cunningly-built native fortresses, a few of which are still inhabited by the Tschokossi savages in the north of Togoland. The outer fortification of such structures is a five feet palisade round the village, protected by thorn bushes. Between this and the inner palisade of the same height is a circle of huts, each two yards apart, and entered by a hole about two feet from the ground, just large enough to enable an adult native to squeeze through. Inside the outer wall of each hut there is an inner wall, and a half-circle must be made in order to arrive at the door leading into the interior. The huts are of the same height as the palisades, and the space between the huts and the two palisades is utilised as a communal chicken run, so that even if the thorn bushes were secretly surmounted and the space entered over the outer wall, the chickens would cause sufficient commotion to warn the villagers.

Within the circle of huts is the communal compound from which the entrance to the rim is made through an outer doorway leading to the biggest hut, which is a communal room divided into a compartment each for males and females respectively.

A wall bisects the compound and divides the courtyard from an inner court, the courtyard being entered from a

door in the further wall of the communal hut. From the inner court, access is obtained to the village by climbing over the wall.

Among other races in Togoland and the borders are the hill tribes of Akposso, Kebu, Moab, Atjuti, and Adele, who are warlike and inclined to be distrustful of and antagonistic to strangers; the Guang and Kratschi between the Oti and Volta rivers; the Ngbanje, Tim, Gjamba, Risu, Konkombas, and Kabures; and last, but not least, the Tschaudjos. The last-named people came from the north over a hundred years ago, and settled in the neighbourhood of Sokode. They are said to have been the first mounted warriors seen in Togoland. The Germans, recognising their fine fighting qualities made an alliance with them, and by their aid brought the north under German rule.

The principal people of Dahomey are the Dahomi, of the Ewe group, a comparatively small but very robust and active race, whose ferocious sacrifices and orgies at one time made them famous, or infamous, throughout West Africa. Their kings were absolute, and their revenue formerly depended largely on the sale of slaves. Under the military system of Dahomey, the standing army consisted of (1) a female corps known as "The King's Wives" and "Our Mothers"; (2) a male corps of palace guards, etc.; and (3) the male population as a sort of reserve. The first-named corps was raised about 1729, owing to the unexpected gallantry displayed by some women who were originally only furnished with banners as a stratagem. Until Gezo's reign in 1818 the Dahomey force consisted of criminals, termagants, and scolds. But from this time onwards the head of a family had to send his daughters for inspection and suitable ones were selected. For many generations all the hard work was done by women, and they were of splendid physique. The Amazons were regarded as the king's wives, and might not be touched without danger of death. They were

sworn to celibacy, but the king might take any of them to wife. Gezo attributed his military conquests to the prowess of these Amazons. They were marshalled in regiments, each with its distinctive uniform and badges, and they took the post of honour in all battles. Their number has been variously stated. Sir Richard Burton, in 1862, who saw the army marching out of Kana on an expedition, computed the whole force of female troops at 2,500, of whom one-third were unarmed or only half-armed. Their weapons were blunderbusses, flint muskets, and bows and arrows. A later writer estimated the number of Amazons at 1,000, and the male soldiers at 10,000.

The system of warfare was one of surprise. The army marched out, and, when within a few days' journey of the town to be attacked, silence was enjoined, and no fires permitted. The regular highways were avoided, and the advance was by a road specially cut through the bush. The town was surrounded at night, and just before daybreak a rush was made, and every soul captured, if possible; none were killed except in self-defence, as the first object was to capture, not to kill. The season usually selected for expeditions was from January to March, or immediately after the annual "Customs." The Amazons were carefully trained, and the King was in the habit of holding "autumn manœuvres" for the benefit of foreigners. Lines of thorny acacia were piled up one behind the other to represent defences, and at a given signal the Amazons, barefooted, and without any special protection, charged and disappeared from sight. Presently they emerged within the lines torn and bleeding, but apparently insensible to pain, and the parade closed with a march past, each warrior leading a pretended captive bound with a rope.

Among minor races in Dahomey are the Mina, who, in Popo, are skilled surfmen, and are known as the "Krumen of Dahomey"; the Nago, a peaceful trading tribe inhabiting Porto Novo, and speaking a Yoruba

dialect; the Mahi, who are inveterate pagans, and the Bariba and Gambai, who are half Mohammedans. The last three tribes inhabit the northern parts and are less civilised than the tribes of the coast.

In Nigeria the Yorubas are a prominent people, generally noted for their politeness and amenity to discipline, who inhabit the coast region of Southern Nigeria and Dahomey. They are now skilled farmers and make good soldiers. They originally occupied the region between the Slave Coast and the 9th parallel N. latitude, but were driven back by the conquering Ewes, who, from 1772 onwards, invaded Dahomey, Togoland, and the ancient kingdoms of Porto Novo and Wydah. Before that date, and as far back as 1700, the Yorubas had Hausa, Tapa, and Dahomey under their control, the last named paying tribute as late as 1818 to the Alafin or king of Old Oyo (pronounced *awyaw*), or Katunga, the old Yoruba capital. In 1838, the Egba seceded and founded a new capital at Abeokuta, and Ilorin soon followed. Lagos and the adjacent territory were ceded by the Yorubas to the British between 1861 and 1863.

Legends have connected the Yorubas with the tribe of Nimrod, son of Cush. According to one account, they were driven out of Canaan, and came to the West African coast from the East. Another version is that they were some of the Canaanite or Phœnician colonists left behind by the great expedition of 612 B.C. previously mentioned. If there be any truth in their Eastern origin, the latter version is more probable, because there are many inferior tribes inland between them and the East, and in the conflict of races it has usually happened that the superior peoples have pushed the others west or south, only settling west themselves after annihilation or absorption of the conquered races, or perhaps being pressed upon by new eastern hordes. That many Yoruba natives are found with features more resembling the Syrians and Arabians, that many words of their language seem to be derived from Semitic

sources, and that some of their customs seem to have an Asiatic origin may be true enough, as it is among certain other peoples of the coast to whom an Eastern origin is attributed; but the same points might be raised concerning some of the peoples of Cornwall, Ireland, and the Basque coasts where the Carthaginians traded and probably left colonies, as they appear to have done everywhere they went. They do not prove that the Yorubas, any more than primitive Basques or Celts, had an Eastern origin. The Yoruba language is certainly Sudanic or Negro in construction.

The Yorubas, like other peoples of the coast, whatever their origin, certainly mixed with the aboriginal natives, and are, therefore, a mixed race among whom paganism persists in spite of Mohammedan and Christian influences. In the early days of slavery they, as a people, with the Mina, or Ashanti emigrants, suffered perhaps more than other races from the slave raiders. In turn, they became the *entrepreneurs;* but their memories of past oppression are perhaps indicated in the warm co-operation of their chiefs with the British Government in the suppression of the slave trade, human sacrifice, and other barbarities. Generally speaking, the Yoruba makes a very creditable soldier. According to the late Major Tremearne, who had considerable experience with them, "the Yoruba is much cleaner and smarter in every way than the Hausa or Nupe, and, in a company containing say fifty Hausas, fifty Nupes, and ten Yorubas, at least five of the latter would be N.C.O's. Perhaps this is due to some extent to the fact that the Yoruba is a much merrier soul than the others, he catches the eye sooner, is more careful about his appearance, salutes smartly, and is a good drill." ("Tailed Head-hunters," p. 37.) Although cleanly and smart as soldiers, the Yoruba have the reputation of being less particular in what they eat; indeed, they are said to eat anything.

The late Major Tremearne relates that accompanied

by Ajai, the Yoruba Court messenger, he went to see the foreman (Madaika) who was superintending the repairing of a rest house, " when suddenly Ajai made a dart at a large stone, rolled it over, and began cramming things into his mouth with evident satisfaction. . . . He was eating live insects like cockroaches. 'These Yoruba,' said the Madaiki, with a gesture of supreme disgust, 'would eat anything. I should not eat those cockroaches unless they were cooked.' "

The Yorubas are largely pagan; there are, however, numerous European missions established throughout the province, while Mohammedanism has many adherents. A large number of well-attended schools, Government and otherwise, exist, and the advantages of education are much appreciated.

The Yoruba is to-day the readiest of all the tribes of Southern Nigeria, possibly in all tropical West Africa, to adopt, and to adapt himself to, the " civilization " which British rule has introduced.

Pride of race is one of the factors that has pushed the Yoruba onward, while past wars with neighbours, together with internal disruption, have assisted in making him keen, wide-awake, and comparatively energetic. Excellent eugenic marriage laws have helped him to keep down disease and to maintain unimpaired the physique of his race.

The Yorubas are law-abiding, and a sound system of laws is administered by the native authorities with the assistance of the British officers stationed in the various districts. The Yoruba chiefs (*oba*) usually wear green silk, green being symbolical of spring, the season of conception or budding, and the ordinary man may not touch their sacred persons. The priests wear light blue cloth, this colour being symbolical of inspiration and the sense of smell and divination. They also wear a helmet surmounted by a man riding a horse worked in leather and covered with cowrie shells. The prevailing colour worn in the markets is indigo blue, which is symbolical

of intelligence, speech, and understanding, and usually indicates a fair amount of wealth. Caste or class distinction is among these, as among most African peoples, very pronounced. A distinguishing feature of the Yoruba is that they break their teeth, and a favourite headgear is a little cap like a Dutch bonnet. This cap is regarded with special respect by the Human Leopard Society of Sierra Leone, and possession of one is consequently regarded as suspicious by the foremost authorities of that colony.

A particularly interesting type of people in Southern Nigeria is the Bini, the people of the world-famous (or infamous) district of Benin. No more striking object lesson in the capacity for real progress along indigenous lines possessed by the Southern Nigerian pagan could be sought than a comparison between the Bini people of 1897 and those of to-day. A powerful tribe now numbering some 150,000, and inhabiting the Central Province, the Binis had long been slaves of a theocracy which had succeeded in denaturalising the original native state-form, and in obtaining an over-mastering hold over the people. The King's superstitions made him a puppet in its hands. The murder of several British officials was followed by the capture of the city, and the occupation of the country. Though mild in comparison with the *auto da fés* and kindred pursuits of the Spanish Inquisition and the long persecution of the Jews which have distinguished other priesthoods in cultured surroundings, the proceedings of the priesthood of primitive Benin, succeeded in inspiring a reign of terror throughout the country. No man's life was safe, and Benin City, the capital, was a place of abominations. The priesthood was rightly broken, but the authority of the chiefs was maintained, and despite one single administrative error, which, if not repaired, may occasion trouble later on, the Binis have become one of the most prosperous and law-abiding people.

The Nupes are a very interesting people in Nigeria,

sandwiched between the truculent Yorubas (or " Yarribas " as they were spoken of in the early chronicles) and the ever-encroaching Hausas of the north-west and north (principally from the great war-camps of Kontagora and Bini-n-Gwari). In such a position they have had to fight for their territory times without number ; while they themselves have made frequent slave-raiding expeditions among the pagan tribes to the south, and the Gbaris on the east. Three times they tried conclusions with British-led forces before being compelled to yield before superior arms and European artillery.

Their geographical environment, and the powerful neighbours on either side naturally caused them to become conservative in habit and tradition and gave them a military organisation. Every Nupe was primarily a feudal vassal of some headman from whom he received protection in return for service in time of war : and this like the " House system " in the south-eastern portion of Southern Nigeria, with all its network of tradition and ceremonial and binding duties to the Head of the House has militated very strongly against new ideas. Until quite recently no Nupe, however willing to be hired for the day, could be induced to act as a permanent servant in a foreign household, such a position being regarded by them as slavery. The young men and even the children showed the same spirit and exclusiveness. These characteristics date back, apparently, to the days of Barth and Richard Lander, who tell us of this " Nouffie " tribe, stubborn, proud, home-loving, and undesirous of welcoming strangers. Even in those days they won the admiration of their neighbours, both as good fighting men and hard-working farmers and excellent watermen in their flat-bottomed canoes, capable of containing sometimes fifty or sixty people.

Mr. Banfield, a missionary who has lived among them for years, describes them as " handicraftsmen, workers in brass, leather, wood, and clay, while in the making

and fashioning of glass, in beautiful embroidery, and even in the lapidary's art they have had a great reputation. In the smelting of iron, as in the great clay furnaces at Kibong, just below Baro, and at many other places in the Nupe Province, the Nupe is admittedly second to none in West Africa, and in the smithy also his work is of a very high order indeed. Even in house-building there is an originality and solidity and 'finish' about his work which attracts the notice of any European visitor to the country."

These solid qualities make the Nupes an important asset in the future of Nigeria, especially as the coming of the railway, which now traverses the Nupe country in a north-easterly direction; the inrush of traders from the Yoruba country, many of them with some measure of education; and the waning power of the feudal chiefs over the persons of their vassals, who do not need their protection in the same degree under British administration, all tend to break up the exclusiveness of the Nupe and make him more ready to adopt civilization.

Lowest, perhaps, in the scale of races in Southern Nigeria are the fisher folk of the Niger Delta and the Ibibios, numbering about 750,000, who inhabit the Eket and neighbouring districts of Nigeria, and have the reputation of being one of the most bloodthirsty of African peoples. When the British first established themselves in the country not a day passed without some man or woman running in covered with blood, and often horribly mutilated, to claim the protection of the Commissioner.

By the unwritten law bequeathed to Ibibios from times so remote as to be almost forgotten, it is forbidden for any man to be allowed even a glimmering of mysteries which custom has decreed should be confided to women alone. When a man is slain in fight, only married women of his kin or town may bear the corpse to its last resting-place. There, in a part of the bush set aside for the purpose, and screened from all eyes, the last strange

rites are carried out; but nothing that passes within these mysterious shadows may be revealed to man or maiden, whether white or black. The dead are roughly mummified, while underground burial chambers are to be found planned like those of ancient Egypt. Among the Ibibios are found also traces of bird worship, and a bird dance. Most of the towns have their sacred pool, inhabited by good or evil spirits, to which in the past countless human victims were sacrificed. Two of these holy waters are named—the "Lake of Life" and the "Pool of Hatred and Death."

Between these Delta tribes and the superior tribes previously mentioned there are the Ijohs, and the people of the Cross Rivers. The men engaged in work at the Lagos dockyard are mostly from the Ijoh country, 100 miles distant by sea and another 100 miles up river. The men of Lagos are unsuitable. They are bad for regular work, being lazy, and more inclined for odd jobs about town. They have many of the defects of the casual labourer in large English towns. The Ijohs are a waterside people. They paddle a canoe almost before they can toddle, and when workmen in the dockyard they are advanced to such posts as quartermasters of launches. They are not a success on the ocean. Whilst the Kru is the sea sailor, the Ijoh beats him hopelessly on inland waters.

The Ekoi, a people of Southern Nigeria and the Cameroons are of Bantu stock. They live on both sides of the old boundary between the Cameroons and Southern Nigeria. The Kwa-an affluent of the Cross river, by which their country is most easily reached, is a sacred river. No man or woman breaks an oath sworn on the name of the Kwa. Nimm, the terrible goddess of the river, is always ready to send her servants —the forest beasts which drink in the river—to destroy offenders. Nimm, which is specially a woman's deity, usually manifests herself as a huge snake, but sometimes as a crocodile, and those who worship her never drive

a snake from their houses, but strew powdered chalk before such a visitor. There is a secret society connected with the Nimm cult, and open only to women, which is second only in fame to, and rivals in power the dreaded Egbo, or Leopard Society among these people. The cat is also worshipped, and the deification both of snake and cat may be partly attributable to the fact that these creatures were the principal scourges of the plague-carrying rat, which is a fearful pest.

The Kuramas are a cheery, laughter-loving people, who spend much of their time in dancing, to the accompaniment of their musical instruments, which consist chiefly of drums, banjo-like stringed instruments, and horns or flutes. One striking form of dance is worthy of description. A line of girls is formed, in front of whom, some five or six feet away, a corresponding number of girls take up their position, with their backs to the first line. Facing these again stand an equal number of young bloods. At the sound of the music the latter leap forward, whereupon the middle line of girls, keeping their bodies perfectly straight and rigid, throw up their hands and fall backwards into the arms of the first line of young ladies, who catch them deftly by the shoulders, and heave them back again into an upright position, when the youths leap back again into their original places. This is repeated over and over again, and the see-sawing, backwards and forwards, which affords much merriment, is kept up for hours. This sounds monotonous, but the wild gesticulations of the men, the weirdness of the music, and the applause of the admiring crowd, all go to make up a most interesting and exciting performance, which is not only thoroughly enjoyed by the participants in the dance, but also by a very appreciative audience, from amongst which there are constant fresh volunteers.

These people merely exist. They carry on but little trade, and only cultivate sufficient land to provide crops for their food. They grow a certain amount of

cotton, from which they weave a rough cloth, and there is generally a blacksmith to be found who is capable of making arrow-heads, hoes, and other small forgings in iron. His anvil is a smooth stone, and considering the roughness of his implements, he turns out surprisingly good work. Each man carries a bow and a quiver of poisoned arrows, and the women go practically naked, excepting for a bunch of green leaves tied on by a girdle and worn behind. Mohammedanism has disappeared and " Ju-ju " reigns.

The Kerrikerris are an industrious pagan tribe inhabiting the northern plateau of Nigeria between the Bauchi country and British Bornu, having for their neighbours on the south the comparatively insignificant tribes of the Barbur and the Habe.

Their capital, Fotiskum, just inside the western border of Bornu, is a fair-sized town and, like the adjacent villages and hamlets, all more or less independent of each other, wears an air of contentment and prosperity. Fika, also, where, with the Bolewa people, they are found in large numbers, is a very thriving place, the entire population of which is said to be 7,000. The compounds there are shaded by innumerable date palms.

The Kanembu, so-called from their old place of settlement—many miles further north—and the Kanuri, form the nucleus of the Bornu population ; others are the Budduma and the Masa (including the Makari, the Gamerghu, the Mandara and the Musgu).

The Kanembu are practically submerged in the larger Kanuri race. Originally the founders of the kingdom of Kanem,* of which Bornu was but a part, and related linguistically to the Tedas of the desert, they were forced down into Bornu late in the twelfth century, and are now only found along a narrow strip of the south-west shore

* The present Kanem lies to the north and east of Lake Chad and is in French territory ; but at one time spread on the east to the borders of the Nile, and on the west to the frontiers of the Songhay Empire. —Editor.

of Lake Chad. Even their characteristic shields of ambach wood are no longer peculiar to them, as the Kanuri, and Shuwa, among other peoples, use similar weapons of defence. Their women dress their hair into numerous little plaits radiating from the crown and lying flat on the top, while frayed out at the tips. Butter is used to keep it together, and pulverised cinnamon to give it a chestnut tint.

The Kanembu and the Budduma belong to a physical type closely resembling the Nigritians of the Sahara. Some authorities regard the Budduma as the old Kanembu under a new name. The Kanuri race, of which individual colonies are still to be found as far north as the Sahara, and as far south as Adamawa, are an exceedingly interesting people, both from their past history, and present proclivities. They illustrate indeed, in remarkable fashion, the effects of intermixture of race and change of climate and pursuits in modifying physical and mental characteristics.

Long before the Hausas are mentioned in historical records, the Kanuris, converted to Mohammedanism in the eleventh century, are listed as one of the twenty-six great races into which the Azhar (a great Islam mosque in Cairo) students were divided. In the fifteenth century their empire was the greatest in Central Africa; and the name *Berebere*—by which they are still known to the neighbouring races, even to the Fulani—is said to mean people of a lighter colour, and to indicate their descent from the Berber tribes.* If this were the original meaning it has lost most of its significance now; for the Kanuri are far inferior in external appearance to many other peoples in Nigeria and the Cameroons, owing to their heavy build and decided negro features,

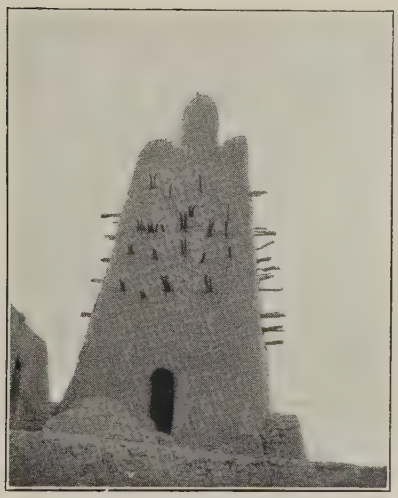
* It should be noted that prior to the twelfth century the Kings of Kanem are described as being light complexioned, but from that period onwards it is distinctly mentioned that they were black. Probably at this early period there was intermarriage between Berber rulers and the black inhabitants.—EDITOR.

while their women wear a metal or coral plug in their nostrils, and stain their teeth red. Their good points are their industry and their treatment of women. The men do not leave all the work to their women and slaves, and this has contributed to the richness of their country. Nor, though nominally Mohammedans, do they seclude their women, who play rather important parts in the public life of the people. They love pleasure and fine raiment, and they wear the Dervish dress introduced by Rabeh. They delight in music and market gardens, but they are loose in manners, and like the Jans—but unlike other black races—they have very little reverence or piety for the dead.

The Budduma or Yedina, closely related to the Kanuri, Makari, or Kotoko, and Murgu, have, as characteristics, large mouths, long necks, a sulky and reserved look, and long plaited hair twisted in knots and ear-rings. Unlike many negroes who greet strangers by sitting down by them, the Budduma lean on their spears and gaze steadfastly at them without speaking. Until they are married they colour their hair and collect as many beads and ornaments as possible, which they afterwards give to their wives. Their colour varies from jet black to brown, and they are marked by two small scars under the temples. They live mostly on the islands of Lake Chad and around Ngala, carry on piratical war with the Mohammedans, and have never been conquered. Their chief weapons are the lance and spear. The women wear a singular head-dress, like butterfly wings of about 15 inches long, extending horizontally from the head behind.

The Marghi inhabit the southern districts of Bornu, west of the Mandara Mountains, the northern part of the Cameroons between Bornu and Adamawa, and the Nigerian borderland between the provinces of Bornu and Yola. Their chief towns are Madagali in the Cameroons and Ajiamari in Bornu. Formerly a very powerful tribe, controlling about a hundred square

A JOURNEY BY HAMMOCK.



A MOSQUE OF MUD.

miles of territory, they have been pressed in by the Bornonese, and by the Fulanis of Adamawa, but still remain a very well-built and sturdy race, with finer limbs, better-proportioned bodies, and more pleasing features than their neighbours; with a peculiar language of their own; and with customs which distinguish them from adjacent tribes. Thus, while they refrain from circumcision, and tattooing, they practise inoculation against small-pox. Many of the males perforate the ear and the females perform a similar operation on the under-lips and wear in the chin a piece of stick; while both sometimes stain their bodies red with powdered wood. Besides the usual weapons, the spear and bow and arrow, they, in common with the Baghirmi and Musgu, use the *danisko* (Kanuri, *ngalio*). This weapon is used to stop cavalry charges, an expert being able to throw it a hundred yards and cut off both front legs of a horse. It consists of a flat iron about three-quarters of an inch broad and two feet in length, curved at the top and forming a point, while in the middle another curved (or sometimes straight) iron projects. It is said that they can muster a force of about 20,000 in case of necessity.

Their villages, which are always neat, are rather widely scattered groups of huts, each family, according to its wealth, having an enclosure containing from four to eight huts, with roofs of basket work, instead of straw. They worship a group god or tambi in a great grove of forest trees surrounded by a ditch, which forms at the same time a citadel to which they can retire with their women and children in case of war. Each village once possessed such a grove, while a granite rock in Kobshi, was a general object of veneration. To this rock, if there be a dispute, each litigant brings a cock. The two cocks fight to decide the dispute for their masters. The master of the defeated cock not only loses the case, but finds his hut in flames on his return as a sign of displeasure of the deity.

The Masa nation, of western and south-western Bornu, comprises the Makari or Kotoko, the Logone, the Wandala, the Gamerghu, the Musgu, and the Batta. The last-named people are now found mostly in the British province of Yola, and their chief town is Mbere. Before the Fulani conquests and the advent of the Germans, however, they were a powerful people holding a large territory along the middle course of the Benue—which takes its name from a word in their language signifying "mother of waters"—and they extended far into the Cameroons. Kokomi was their chief centre before the Fulani drove them out and Garua, afterwards the headquarters of German Adamawa, belonged to them.

The Musgu, or Mbana, or Munda, form a numerous tribe around the flooded country of the Shari and Logone at Lere, Binder, Jaberi, Lame and Gider, in the Cameroons. A peculiarity of theirs is that the men make a scar on the forehead above the nose, and the women tattoo the right arm and shoulder, besides using lip-discs of about the size of a dollar, and made from the rind of the calabash gourd. These discs are forced into perforations of the lips, and project like beaks, causing their owners to be nicknamed the "Calabashes" by the Cameroon troops. These habits, added to the coarse, though otherwise well-formed features of the Musgu people, make them rather hideous in appearance; and the slave-dealers of Fezzan and Tripoli would not buy Musgu women. Their repulsiveness, however, did not save them from the slave horrors and its devastations; for their own domestic discords not only prevented them from offering a united front to their enemies, but caused them to utilise the misfortunes of their fellows in shameless fashion. Add to this the density of population, which is still notable, and the unfortified villages (with the exception of Musgum, the capital) and one can understand slave-hunters finding this district a favourite quarry.

Two other peculiar habits of these people deserve notice : (1) Their mud huts, beehive, or tiara-shaped, have numerous knobs on the outside, which are said to render the habitations more secure against tornadoes. They also, however, enable one to climb to the top of the hut from outside and obtain a good view over the adjacent flat country. (2) They make an artificial sore on their horses' backs where the saddle ought to be. This sore, kept open, glues the rider to the back of his mount. A rope tied round the horse's jaw suffices them for a bridle.

Although wearing next to nothing, their huts and villages are arranged very comfortably, and their agricultural industry is remarkable. They are adepts in artificial manuring, and in cultivation of tobacco. They also utilise all grasses and edible plants, besides keeping bees and cattle.

The Gamerghu are an almost extinct branch of the Masa nation, their few villages being scattered on the banks of the river Yedseram (or Jadseram) in the Kanuri country, with the people of which the Gamerghu find it difficult to compete, and consequently tend more and more to be merged with them. They are mostly Mohammedan in religion, and are noted for horse and cattle stealing. At one time the greater part of the surrounding country belonged to the Gamerghu, from whom it was filched by the Kanuri.

The Wandala, or Mandara, are a small and vanishing people among the Mandara mountains, who once offered a successful resistance to Rabeh. Mora was their capital.

The Makari (or Kotoko) and the Logones—who can scarcely be distinguished from them—inhabit the flooded country around the confluence of the Shari and Logone rivers and are, perhaps, the most civilised people in the whole of the Chad district of Nigeria and the Cameroons. They are also some of the finest physical specimens, few being found under six feet in height.

Of a more serious and steadier character than their neighbours, their mud-buildings—often two-storied—are distinguished by variety in doorways and windows and the crenellated edges of their thick walls are decorated with turrets. Their towns of Affade, Kusseri, Logone (Karnak) and Gulfei, the last situated on the Shari river, below Fort Lamy, are rendered picturesque by narrow lanes with numerous nooks and corners, high walls, and narrow gateways. In dress also, they have discarded the tobe for the Dervish robe of the East Sudan. Besides being good agriculturists they are keen fisher- and water-men, their roomy barges with long, beak-shaped prows and flat bottoms like the Egyptian dahabeas, being cleverly built, and moved forward by oars as broad as a man's hand or by long poles. The Logones are also noted for their beautiful basket-work, plaited in three-coloured patterns.

The Shuwas, who number about a quarter of a million in Bornu, are Arabs who have migrated there at various times, and have mixed with the negro population, but retained their language. They also extend across the borders into the northern Cameroons. Of their many tribes the Beni Hassan, in Mandara and Musgu, is the purest. Next come the Kwalme and the Kurata. The Shuwas are quite distinct from the light-coloured Tripoli merchants known as "Wassili," who are only sojourners in the larger towns.

The Shuwa women have long frizzled hair, tightly plaited in braids hanging down from the temples, and often a thicker raised plait at the back of the head.

The Mangas and Mobbers, two tribes along the Yobe river, in the northern part of Bornu, speak both their own dialect and Kanuri. The Mangas are an indigenous tribe whose original name has been lost, that which they now hold having been given them by the Kanuris (a corruption of *Madinga* =cunning people).

The Mobbers are a very mixed race of Magurnis, Tubbas, Beddes, and Kamembus, whose chief towns are

Bosso and Yo, the former in French territory and the latter in British.

Among the many pagan tribes of north-eastern Nigeria, the Kagoro, Attakka, Ganawarri, Morva, Katab, Kajji, and Jaba, are noted for two kindred proclivities; first, the hunting for heads on the part of the males, second, the wearing of tails on the part of the females. The women, it is said, will not look at a man as a husband until he secures a head from an enemy tribe as a sign of his virility, while they themselves, directly they marry, doff the native girdle of loose strands of string suspended from the waist, which is the symbol of virginity, and replace it by a few leaves in front, and a tail behind. Sometimes the tail is long, sometimes stumpy, but always it is made of palm fibre, tightly drawn together and bound with string. Sometimes it is plaited like basket work, sometimes it is coloured, and often it is decorated with glass beads or brass.

The Ganawarri females also wear iron rings in front, which clank as they walk, while their males are more often naked than not. The Ganawarri, indeed, like the Nadu of the Bauchi province, are cannibals. Apparently, they are so as much from taste as from any other reason, as it is recorded that a mother and child were found by the British in the bush, the mother being dead and the child having eaten part of one of her breasts, while in another instance, a girl dying in a sick ward had half of her face eaten by a boy of one of these tribes, who deliberately dodged the watchers to get in for the gruesome feast. These cannibal tribes, and several other natives of the Bauchi plateau (like the Ninkada, Kibbo, and Waiwai, who are also headhunters, but not tail-wearers) do not circumcise, whereas the other head-hunting tribes, who mostly inhabit the Nassarawa province, do perform that ceremony. The latter peoples again do not keep cattle, but some of the Bauchi tribes do, although they do not milk them.

The Portos are the middlemen of Fernando Po,

acting between the lazier Bubis and the white trader, collecting the palm oil and kernels from the former people who will not work on plantations. The Portos live in rather neat houses, and these and their stores are dotted round the coast, and often surrounded by a cocoa plantation. In Clarence they settle in large numbers. They are descended from the freed slaves who found a home on the island during the English occupation, and from Accras and Sierra Leoneans, who subsequently settled there in small numbers. Intermixture with the Spanish is also apparent, and the Nanny Po ladies, in particular, pride themselves on the delicacy of their features.

The Bubis of Fernando Po, or Itschulla, as they themselves call it, are one of the most primitive of West African races. They are ignorant of working in iron, and must therefore have migrated from the mainland at a distant period before the iron-working tribes reached the coast. But, unlike most of the mainland tribes, they still use wooden spears; their method of counting by fives is far behind the arithmetical ability of most coast natives, and their pottery is very primitive. Inferior to the Krus and Bengas in general stature, they are, nevertheless, a well-formed race of medium height, somewhat akin to the Bakwiri of the Cameroons mountains, particularly in the wearing of beards, which is not usual among West Coast natives. They only wear clothes by compulsion, the Spanish and Portuguese being very particular about the wearing of apparel in all their colonies.

Nor do they, like the mainland races, regard trade as the main thing in life. They use the Portos—another and more industrious race—to act as their medium with the white man, and they will not work on plantations, either for themselves or others. Their chief occupation is hunting the gazelles, porcupines, small monkeys, squirrels, and otters which abound in Fernando Po, in which occupation they use flint-lock guns, traps, nets,

and slings. They also hunt on the sea-shore for turtle-eggs laid in the sand—about 200 to a nest—from August to October. But they are not a coast people. Their villages are in the interior forest and wide apart, lying off the direct path, and surrounded by stakes. The walls of their huts are made of wood logs stuck in edgeways and topped by a thatched roof at a stiff angle. Their slaves or serfs, who live with them and are well treated, cultivate for them yams, plantains, and other plants. They themselves, besides hunting, also turn out some excellent basketwork, and one or two musical instruments. One of these latter is the *elibo* or bell, made out of one piece of wood, and having for clappers about five pieces of stick threaded on to some wood jammed into the dome of the bell. It is played, or clapped, by two rows of men sitting facing each other, and is believed to have been imported from Angola by Kabinda slaves. Another peculiar instrument not seen on the mainland is made like a bow with a tense string of fibre. One end is placed against the mouth. Then the string is struck by the right hand with a small round stick, while with the left it is scraped by a piece of shell or knifeblade.

A distinguishing feature of the Bubi is the love of a permanent hat. Other coast tribes love a hat for show, but not to wear perpetually. These hats of the Bubi are of plaited palm-leaf ; the wearer's hair, adorned with redtail parrots' feathers, often protruding from where the crown should be. They also wear pieces of wood stuck through the lobe of the ear ; and both men and women wear armlets which serve not merely for decoration but for use, for underneath them men conceal a knife and women a clay pipe. Leglets are also worn by many, just under the knee, but usually on the right leg only. The males often wear ivory or bead bracelets ; but when on the warpath they are inevitably made of twisted grass. The Bubis despise the celluloid bracelets imported from Europe. They

hate the Mpwonge, on the mainland, and according to their legends, will not permanently wear cloth until they have conquered them.

Although their language is so primitive, and, indeed, depends so much upon gesture that they cannot, it is said, talk it in the dark, their social institutions appear to be well devised. Even the little children have separate sleeping huts and sex regulations are strict. Adultery, murder, and theft, are heavily punished, and village disputes are referred to arbitration; for although each village has its chief, the whole people obey one great chief or king, Moka, who lives in the ravine at Lake Riabba. This ruler is said to be the priest of the spirit Uapa, who lives in a chasm by the lake, and neither white men nor Portos may look upon him. The spirit Uapa reveals the future, but only to Bubis. To another spirit, Lobe, who lives in a crater lake of the Cordilleras, sheep and goats are sacrificed. The grass from this lake is worn round the body by Bubis worshipping this spirit. In the grotto at Banni—only accessible at low water in good weather—is located another spirit. But, while all these are apparently local spirits, except perhaps Uapa, there is one chief deity, *O Wassa*, named after the highest peak in which his home is placed, a shadowy being like the god of Voltaire, or those pictured by the Epicureans. During the great religious feast in November, the village paths are barred by grass hedges, and the gateways covered by fresh banana leaves.

Formerly the head of each family possessed a pot which was kept in the house and worshipped, being regarded, apparently as a *memento mori*. It was called, in the Gwari language, *Shakun*. When any member of the family died, the pot was taken out in front of the house and the top portion removed. The body was placed in the lower portion, in a sitting position, with the head touching the knees. Rings, bracelets, gowns, and any ornaments belonging to the deceased, together with weapons (if an adult male) were deposited unbroken at

the bottom. A small jar (*Shabali*) made from hardened clay was filled with native liquor (*Kuno*), and was also placed with the dead person. The inverted top of the pot was placed in position, the resulting cup-like depression at the junction was filled with moist clay, and the whole was placed in a grave dug so that the top of the pot would be about a foot from the surface of the ground. A cairn of stones marked the spot, and the mourners completed the ceremony by becoming intoxicated and dancing around the grave, an Omarian custom which, in a modified form is not restricted to the unenlightened.

The principal peoples of the Cameroons are the Duala, the Bakwiri, the Bakundu, Baghirmi, Batwa, Wuri and Abo.

The Duala are a physically fine and economically prosperous race. Proud of their racial purity, they at one time strangled all half-caste children at birth. Generally laborious and industrious, and with keen trading instincts, they waxed wealthy as middlemen between the European and the inland tribes. Their prosperity may be gauged from the price of wives which reached as high as £120, ten pounds being a good price in many parts of the Coast. They pull out their eyelashes, which they believe prevent sharpness of sight, and the women tattoo their whole body, the men merely ornamenting the face. Cannibalism was once prevalent, and a king had no authority until his hands were bloodstained. Secret messages are still conveyed by drums or gongs.*

* The Dualas are mainly congregated on the Cameroons estuary and were ruled over by three chiefs whose headquarters were Bell, Acqua, and Dido, who exercised some influence in the interior and acted as middlemen between the interior tribes and the European traders. They were severely treated by the Germans; the Acqua or Akwa chiefs in particular being handled with extreme severity. Rudolph Bell, the paramount chief of the Dualas, who succeeded his father, the old King Bell, and who had been educated in Germany, was executed at the beginning of the war, "pour encourager les autres." It is interesting to note that the Acquas petitioned the Reichstag in 1907

The Baghirmi are a people scattered over the north of the Cameroons and of the French Congo. They are vigorous and well formed, with traces of Arab or Berber blood, and, according to their traditions, borne out by their language, they came from the north-east, by the White Nile, many centuries ago. For many years they established their supremacy over the Saras, Somrai, Kanauri, Kotoko, and other neighbouring tribes, whose territory they repeatedly raided for slaves. Their former capital was Massenia, destroyed in 1898. Their principal town is now Chekna, and they are much in evidence around Fort Lamy.

Although professedly Mohammedans, traces of an older culture may still be detected. Like the neighbouring tribes they regard thunder as the voice of God ; and a survival of the tracing of kinship through mothers still lingers in the State Beled-el-Mra, "Women's land," where the ruler is always a queen.

The Bakwiri people on the Cameroons mountain resemble the Bubis of Fernando Po in one particular at least—the men wear beards, whereas in general along the coast, all except very old men are usually beardless, those inclined to be hirsute pulling out their beard, moustache, and even, as among the Fans, their eyebrows. Their language, which is very harsh, is akin to the Bantu and was one of the first to be written down by Europeans. They are divided into sixty clans, and were once the dominant people of this portion of the coast. The Bakwiri tattoo themselves most elaborately and also paint themselves handsomely. This applies to both men and women. A favourite method of warfare or of punishing people against whom there is a grievance is that of making concealed pits ; sticks and leaves adorning the tops, spikes and thorns lining the bottoms.

in the following terms: "We beg most humbly for quick help on the part of the illustrious German Reichstag, for such continually scoundrelly treatment of our King is a great and unendurable disgrace for us." They are now under French administration.—EDITOR.

Superstitious to an extraordinary degree, they particularly fear the spirits of the sea and the forest, yet they have also a form of ancestor worship. The Bakwiri or "bushmen" as their name signifies, have several peculiarities physical and mental. There is great disparity between the sexes in size and complexion, the women being markedly shorter, and of a much lighter colour than the men, while in their love of music, song, and recitation they are markedly superior to those African races who are at the same time daring hunters and intrepid fighters.

They have a "horn" language, which is very quaint, as well as a "drum" language, by which news is conveyed from clan to clan by drum tapping—a language which neither slaves nor women are allowed to learn; but which is not peculiar to the Bakwiri, as other races, particularly the neighbouring Duala, possess a similar means of communication. As the Dualas, however, were later comers, they may have borrowed it from the more primitive Bakwiri.

Other people of the Cameroons are the Banum in the north-west (who share with the Vai people the distinction of originating a native writing), and the Lakkas. The principal town of the Banum is Fumban, now in French territory, built entirely of bamboo and exhibiting traces of unusual culture.

The Lakka people are a very independent race of Sudanese negroes, who live in villages of the old French territory and disclose many differences in language, manners, and customs. Hunting and fishing are their secondary occupation, but their regular occupation is agriculture. Their well-tilled fields, fertilised with the ashes of burnt grass, produce millet, ground nuts, tobacco, hemp, and cotton, and their greatest delicacies are dried fish and caterpillars. They possess a few horses and goats, and the women employ themselves in pottery and basket work when not engaged in agriculture.

The Batwa people of the Cameroons are one of five

Bantu tribes extending from here to Rhodesia. They cultivate around anthills and other raised patches, growing thereon meagre crops of cereal and root foods, and trading for meal and grain with sun-dried fish and antelope flesh. They have a noted secret society, called Butwa. The word Butwa, etymologically, is made up of two parts, consisting of prefix and stem. The prefix *bu* is a qualificative one, containing the idea of "society," whereas *twa*, the stem, is a word in almost universal use throughout the greater part of Central Africa. *Twa* is the root of the verb *ku-twa*, meaning "to pound meal," primarily, and secondly, "to pound anything" in a mortar with a pestle, an African custom in vogue since the days of Herodotus.

The Mpongwe, or Pongos are a people usually considered to be of Bantu origin, who inhabit the Gabun Colony, from whence they, apparently, drove out the Bubis to the island Fernando Po. They are frequently confused with the Fans or Fangs, who are sometimes called Pangwe, but their language and habits are quite distinct, their houses better built, and the attention they pay to their personal appearance far more marked. The Mpongwe, moreover, consider themselves the aristocrats of their portion of the West Coast, and call themselves Ayozo or "the Wise," because their language has been the means of communication between the interior tribes and Europeans, and because they have a rich collection of national songs, myths, and traditions. Their tribal elders practise a secret language of unknown origin called "Hidden Words." They possess slaves. Wives, children, and slaves are all subservient to the father. Unlike the Fans, they are specially fearful of the ghosts of the dead, and they believe like most negroes that the souls of men exist before birth as well as after death.

The Igalwas are a prominent race in French Congo somewhat akin to the Mpongwe. Like the latter, the Igalwas build their houses of bamboo and boast many European articles, *e.g.*, four-legged tables, windsor

chairs, tablecloths, glasses and waterbottles, not to speak of saucepans. Like the Mpongwe also, their women are artistic in the manner of doing their hair, plaiting it close to the head, parting it between the plaits, and decorating it with black tracery, openwork, and long pins of hippo ivory, one at least of these pins projecting like a horn behind each ear. They also place in their hair vividly red flowers, a custom very rare in West Africa. These people wear a cloth or *paun* about four yards long and two yards wide with a coloured twill round the hem, and over this they usually wear a fancy shawl, pale blue or pink in preference, and carry a dainty sunshade. Sometimes also they wear a handkerchief over the head, arranged fanwise at the back, and strings of turquoise or imitation gold beads. Some of the males wear a similar cloth rolled round the waist, also a singlet or shirt; others wear European coats, trousers, and hats.

The Igalwas consider themselves, with the Mpongwe and Ajumba, a noble race, and the women will not voluntarily marry into other communities than those just mentioned. Nor will they wed relations on their mothers' side. Leave to marry has to be obtained from the mother's brother, who is also responsible for the upbringing of the children if the mother dies. The father has very little responsibility or authority, and he may not draw blood in chastising his wife, otherwise the marriage is annulled. A fixed price has to be paid as a present to the uncle and mother of a girl by the suitor, and infant marriage is prevalent. Slaves are kept by these people to till their plantations on Lembarene Island, on the shore and isles of Eliva Z'Onlange, and along the banks of the Lower Ogowé. These slaves live in separate villages, and are on the whole well treated, but their possession has rendered the Igalwas lazy, and they are said to be dying out. One of their favourite foods and delicacies is the Dika cheese, made from the kernel of the wild mango, which is crushed,

dried, beaten into pulp, melted in the sun, and then cooled and shaped like almond rock.

The Fans, Fangs, or, as they are called by the Gabun negroes, Pahouins, are one of the most notable and feared races in the French Congo and Cameroons, already numbering many millions between the Cameroons and the fourth parallel south latitude, and multiplying rapidly. The Fans are finely made and despise all other tribes; and the surrounding peoples look down upon and fear the Fans. They are the Ishmaelites of this part of the globe, partly perhaps because they are inclined to cannibalism, more perhaps because though surrounded by intensely superstitious tribes, they are remarkably free from superstition, and more still perhaps because they are such a fine light bronze race, especially in the mountain districts of the Sierra del Cristal, and far fonder of capturing wives than of purchasing them.

The Fans are credited with having no slaves or cemeteries, taking no prisoners of war, being utterly indifferent to human life, and having no fear of the dead. They are always fighting and they devour defeated warriors. Their cannibalism is certainly not from sacrificial motives, and although they will not eat their own relations, they will, it is said, sell their deceased ones to their neighbours. Among some of the Fan tribes, only the aged are permitted to eat human flesh. The Fans take little interest in speculative ideas, candidly admitting their ignorance regarding life, death and immortality, and only using "charms" to "keep their feet in the path" to "see things in the forest," and similar practical purposes. If, now and again, when one of their chiefs dies, they think they would like to make a show, they approach another tribe, the Ncomi, to carry out the performance for them, and they themselves usually go to sleep in the middle of it. The main idea of funeral ceremonies and death dances is to propitiate and keep away the spirit, which is more often regarded by the Africans as malevolent than benevolent.

The marriage customs of the Fans, on the other hand, are more restrictive than is the case with most African tribes. They are not supposed to marry a near relation ; and, as relationship is recognized on both the father's and the mother's sides, instead of only on the mother's side as among most West African tribes, they are debarred from a number of otherwise eligibles among their own people. Add to this the refusal of the neighbouring tribes—except the Bakele—to intermarry with the Fans, and one has one explanation for their *penchant* for wife stealing. The quieter Fans, however, frequently marry within their own tribe ; often a widow, who can look after their trading and help them to grow rich and buy other wives to do the house work.

The Fans excel in ironwork, and their pottery is artistic and ornamental. Their coinage—*bikei*—consists of little iron imitation axeheads. These are tied up in bundles or *ntet*—ten to the bundle. Wives purchased have to be paid for in *ntet*. Their basket work is well made, but inferior to that of the Fjorts. Their domestic life is good, and most male Fans will carry the baby and otherwise assist their wives, thus excelling in this direction not only most Africans, but many Europeans. They are also good traders, very industrious, and, apart from their cannibalism and ferocity in war, exceedingly agreeable. Both sexes tattoo and paint the body and delight in ornaments of every kind ; while many of them file their teeth to points.

The women wear plantain girdles, often with a bustle of dried grass. They wear their hair long. The men who also have abundance of hair, often build it up on the head over a wooden base, and usually remove all hirsute ornament on the face, even to the eyebrows. Almost all but the chief wears a bark waist cloth only, the chief wearing a leopard skin round the shoulders. No Fan ever goes without arms—musket or spear, or curious throwing knife with blades broader than long.

The Bakele or Bakalai, are a scattered Bantu tribe

occupying the lower valley of the Ogowé river in French Congo. Originally nomads who appear to have swooped down from the interior little more than a century ago—driven by the Fans who still molest them—they now act as traders and carriers. Slightly cultivating the soil and possessing a few chickens and goats, they prefer a life of hunting and fishing, but where they settle down, often in independent towns surrounded by other tribes, their villages, like those of the Fans, are built in the form of a street, with a guard-house at each end of the double line of huts facing each other, or, where there is a river, at the end of the single line facing the river frontage.

Unlike surrounding tribes, the sons of these people inherit their father's property, but they retain the primitive belief, found also among Australian tribes and in the Eastern Archipelago, that women can give birth to animals if they eat of the totem animals. Bakele are usually classified with the Galwas who are allied with the Mpongwe.

Their women love to build up their hair on a clay foundation with green, red, or yellow pigment as decoration, but in spite of this attention to their personal appearance their villages are very dirty. Their chiefs and headmen own plantations outside the tribal villages, and thither the women are sent in war time. Some of the Bakele cremate their dead, others throw dead bodies into the river, excepting those killed in war. In the lesser regard which they pay the dead, compared with other similar peoples, they have probably been influenced by the Fans, with whom they occasionally intermarry.

The best-known of the Bantu-Negro tribes in Angola are the Ba-kongo (Ba-fiote), who dwell chiefly in the north, and the Abunda (Mbunda, Ba-bundo), who occupy the central part of the province, which takes its name from the Ngola tribe of Abunda. Another of these tribes, the Bangala, living on the west bank of the upper Kwango, must not be confounded with the Bangala of the middle Congo. In the Abunda is a considerable

strain of Portuguese blood. The Ba-lunda inhabit the Lunda district.

The Mushi-kongo and other divisions of the Ba-kongo retain curious traces of the Christianity professed by them in the sixteenth and seventeenth centuries and possibly later. Crucifixes are used as potent fetish charms, or as symbols of power passing down from chief to chief; whilst every native has a "Santu" or Christian name, and is dubbed dom or dona. Fetishism or Nkisi-ism is the prevailing religion throughout the province. The dwelling-places of the natives are usually small huts of the simplest construction, used chiefly as sleeping apartments; the day is spent in an open space in front of the hut, protected from the sun by a roof of palm or other leaves. Offenders against decency are frequently punished by crucifixion among the Fiote. Badungo, or Pegasario, is the mysterious person supposed to look after their morals; and he appears if rain is long delayed. A crucifixion usually follows. Some one must die for the people.

In the south-east are one or two tribes of Bushmen relationship, and along the Upper Kunene, and in other districts of the plateau are settlements of Boers, the Boer population being about 2,000. In the coast towns the majority of the white inhabitants are Portuguese. The Kakumbi are a wealthy pastoral people of Humbe, Southern Angola. Their villages situated upon a plateau about 3,000 feet high on the right bank of the Kunene River, consist of round huts arranged in a circle about the cattle pen, and surrounded by a fortification of thorns and paling.

Another Angola race, prominent because of their wild raiding habits, and the trouble which they have given to the Portuguese, are the Kunyama people.

CHAPTER III

LANGUAGE AND LITERATURE

In West Africa, there are almost as many tongues as there are tribes, for almost each large group speaks a different language, which frequently bears but the slightest resemblance to that of a neighbouring tribe. West African languages are always, moreover, very difficult to acquire; for in some parts each town has its own dialectical peculiarities (at Akwa in Nigeria, for example, the word for "evening" is *ainyase*; at Nibo, a mile away, it is *anase*). Even within the limits of a single town pronunciation varies. At Nibo, the word "afo" (stomach) has been heard pronounced aho, awo, avo, ahwo. There are quite four hundred different forms of speech. Roughly, however, the native languages of West Africa may be classified into three large groups:

(*a*) The Negro or Sudanese.
(*b*) The Bantu, sometimes called the Negroid.
(*c*) The Libyo-Berber, sometimes called the Hamitic.

A Sudanese language, generally, is monosyllabic, has no grammatical gender, and expresses the plural by suffixing the pronoun "they" as in Ewe. The subject, direct and indirect object, and genitive are shown by position; other cases by particles or substantives. The verb does not differ in form from the noun and is unchanged in conjugation. The simple verb with abbreviated pronoun prefixed indicates the aorist, other tenses are shown by verbs or particles which are in origin verbs. There is no passive form, an impersonal active taking its place. Musical intonation takes the place of stress.

The Bantu, sometimes called the "Negroid" people,

are found in the Cameroons and French Congo, but the better tribes of this race live south of the Equator, and perhaps their highest representatives are the Zulus, Kaffirs, Swazis and Bechuanas. From a philological point of view, they are more closely akin to the South Sea Islanders than some of their African neighbours; for the pronouns are originally borrowed from the derivative prefixes of the nouns, and the plural is formed not as a suffix but as a prefix by change or addition. All words end either with a vowel or with a ringing *ng*, the language being rich in vowel sounds. Some authorities think that the Bantu forms a sort of connecting link between the Libyo-Berber and the Sudanese. Thus Meinhof says: "Probably what happened was this: a language resembling Ful and possessing in the main the characteristic Hamitic features, assimilated a Sudan vocabulary and so formed the Bantu languages. Ful began to adopt, side by side with the classes, as they exist in Bantu, another system of classification, and made a distinction between persons and things, large and small objects. The old classification was, later on, gradually dropped; the personal class became the masculine gender, the thing-class the feminine, or, more strictly speaking, the neuter. This state of things is found to-day in all the Hamitic languages. . . . Probably the Hamitic languages when they first appeared in Africa, were about in the stage of development which we find in Ful."

The Libyo-Berber or Hamitic group includes the tongues of the Berbers, Libyans, Tuaregs, Gauches, and perhaps that of the Fulanis (although the language of that people deserves separate notice). Languages of this group usually possess grammatical gender, and are inflected; the genitive comes after the governing noun; the verbs before the noun. The verbs form their conjugations, moods, and tenses by prefix and suffix. Case is expressed by inflection; the plural, generally, by suffix. There is no neuter.

The best way to acquire a West African language is to go, with pencil and notebook in hand, amongst the natives; engage an intelligent man as teacher; learn words, salutations, phrases, and sentences, from those with whom one comes into contact; and then to get one's teacher to correct errors, if he can be persuaded to do so, for it is the hardest thing possible to get a native to correct the mistakes of a European. Native politeness forbids him to do so.

Special pains should be taken in learning phrases and short sentences, and in carefully noting the positions of the words. Whenever a proverb is heard, it should be written down, and an endeavour should be made to get at its meaning.

The student must be warned not to erase from his notebook any variation from words occurring in the dictionary or in the grammar which he consults. These should be marked with a query, and further investigations should be made.

With regard to the Fulfulde or Fulani language, there is considerable divergence of opinion as to its classification and origin. Professor Meinhof, Bernhard Struck, and the German philologists generally, trace it to the Hamitic or Libyan group. Sir Harry Johnston, on the other hand, considers that "it has extremely distant affinities with the Bantu, and a closer connection with other local families of West Afric Sudanic speech—perhaps even, as some French writers have suggested, a still more far-off connection with the 'class' languages." "Such writers," he says, "have suggested the idea that something like the modern Fulde was an earlier speech of North Africa, preceding the invasion of the Hamites. I can find no trace of any affinity with sex-denoting Hamitic, Libyan, or Kushite. Such grammatical forms as seem to resemble Hamitic equally resemble similar developments of the verb in Bantu or in other Sudanic families. There is no sexual distinction, no gender in pronouns, and certainly no affinity

in word-roots, except the deceptive affinities of borrowed words." Yet another theory—of which the greatest exponent is Maurice Delafosse—is, that it is a negro or Sudanese language which was adopted by the light-coloured invaders from the north, just as the Bahime of the Great Lake region adopted the tongue of the Bantu among whom they had settled. Lastly, and perhaps more satisfactorily, a few authorities, notably Friedrich Müller, place Fulfulde as a language by itself.

In structure it is unlike either the Sudanese or Libyan languages, and those who lean to the Libyan relationship explain this by suggesting that it is the primitive form of speech from which this group of languages has emanated. The Fulani language is particularly noticeable by its sing-song drawl and apparent fondness for terminations in *o* and *i*. Sex is expressed by using distinct words, or by addition of words for male and female. Its most striking peculiarity in structure is the *two-fold class-division applied to nouns, the two systems being quite independent of each other.* These classes are not found in the Libyo-Berber or Hamitic languages. In the first class division all nouns are divided into four groups: (*a*) Persons; (*b*) Things; (*c*) Augmentatives; (*d*) Diminutives. *The plural is formed both by modification of the initial consonant, and by suffix,* the change taking place simultaneously in the same word. Names of *persons* begin in the singular with a stop or explosive consonant, which in the plural becomes a *spirant*, *e.g.*, Kod*o*=stranger; ho'b*e*=strangers.

Names of *things* on the contrary begin with a *spirant* in the singular, and a *stop* in the plural, *e.g.*, Hirk*e*=saddle; kirk*e*=saddles.

Augmentatives begin with a nasal "m" or "n" in the singular, which is dropped in the plural, *e.g.*, ngiro=pig; giodji=pigs. Diminutives reverse this process, *e.g.*, gerogel=chicken; ngerokon=chickens.

The second class division groups nouns into classes

distinguished by different suffixes, but there are fewer plural than singular classes, many of the latter taking the same plural suffix. Each class has its distinctive pronoun in relation to its suffix. The meaning of the classes is clearer than in Bantu; for each is confined to a particular kind of thing, *e.g.*,

Persons—Pul-*o*, singular; Ful-*be*, plural.

Things in Quantity—Djabe-re=a palm nut; djabe=palm nuts.

As there is considerable difference of opinion as to which class or group of languages the speech of some of the principal peoples of West Africa belongs, the author has briefly described some of the principal tongues as they are heard from west to east, without taking any particular side in the controversy.

The Wolofs have no literature, but there are many mnemonic songs. Their language is monosyllabic and most of the words end in consonants. In Wolof, the passive is formed with *gu*, *ka*, or *ku*, similar to the Bantu *wa*; *e.g.*, *sopi*=to change; *sopiku*=to be changed; *hame*=to recognize; *hameka*=to be recognised. The diminutive prefix *tuti*, little, is not unlike the Bantu *tu*. But there any correspondence ends.

Delafosse divides the Mandingo language into three main sections: (*a*) the Mande-tamu; (*b*) the Mande-fu; and (*c*) the Mande-ta; according as they use for the numeral 10, the root *tamu*, *fu*, or *ta*.

Among the first group are the Soninke (French Sarakole) or Marka—including, perhaps, the Samogho and Kurtei along the Niger banks east of Timbuctoo as far as Say—the Swaninki people of Azer, Tishitt, Wadan, and Walata, and the fisher Bozo along the Upper Niger and Bani from Jenne to Timbuctoo.

The second group includes the Susus, the Mandenka proper of Futa Jallon, Grand Scarcies, and Ivory Coast—and perhaps the Boko dialect—and some of the forest tribes of Sierra Leone and Liberia.

The third group includes the Bamana or Bambara of

Upper Senegal and Segu, the Toronke, Vai, Mandenga, Numu, and Dyala or Gyula of the Ivory Coast.

The Mandingo or Mani language has many dialects, and many of the neighbouring tribes have a large portion of their vocabularies of Mandingo origin (*e.g.*, the Mendis, the Konnos, and the Vais).

The Konnos and the Vais understand each other and are generally considered to be a branch of the Mandingo family. While, however, the Mandingo—like the Hausa and some other Sudan and negro peoples—possess the art of writing, they use for literary purposes either classical Arabic or Arabic characters. The Vais, in advance of other peoples in West Africa in this respect (except, perhaps the Banum) have originated a writing for themselves, bearing no resemblance to either Roman or Arabic characters—which they readily use for corresponding with one another in their own language.

The origin of this language is ascribed to Momoru Doalu Bukere, who died of sleeping sickness in 1850, being then about forty years of age. Inspired by a dream, Doalu and his friends invented a sign for each sound in their language. Then, gaining the protection of King Gotuo, of Tianimani, by a present of a hundred salt sticks, they built a schoolhouse, and provided it with benches and wooden tablets. There the Vais, adults, and children, were taught to read and write their own language. Although their schools both at Jondu and Bandakoro were burnt by enemies, the writing has survived and instruction in it is general in the Vai schools. Originally there were 160 characters because the inventor knew nothing of vowels and how to distinguish a short one from a long one. There seems also to have been no attempt to give a pictorial representation to the monosyllabic name of an animal or other material object, except, as Mr. Migeod points out, the word "ji" meaning water, which is depicted by a waving line.

The Bamum language of a people in the Cameroons shares with the Vai the distinction of having an independent system of syllabic writing, which is very similar, however, to that of the Vai, although the language is quite different, belonging rather to the Bantu group. As the Vais frequently travel to the Cameroons it seems not improbable that the idea may have been derived from them.

The chief Njoya, who originated the writing, is said to have had the idea suggested by some Arabic books which he bought before he was a chief. Upon his accession he directed each of his councillors to invent a sign for every monosyllabic word and a series of signs for those of more than one syllable. From these he selected those which he considered most suitable. Then he bought slates and distributed them to his subjects, teaching many of them personally.

In 1907, over six hundred of his people were able to read and write in these new characters, and the chief not only wrote letters but kept revenue accounts and recorded important events in them. The complete alphabet includes 350 signs, some being of ideo-graphic character.

The Kru language is classified by Dr. Bleek and Dr. Latham with the Mandingo, but Dr. Kolle who published a Kru grammar in 1854, regards it as distinct. The original Kru language, however, is quite eclipsed by its bastard offspring. All the races along the coast in their dealings with the white man appear to speak a common dialect known as "Kru English." One hears this language everywhere; and after the German territory in West Africa had been taken, a special proclamation in Kru English was published for the information of the natives. It read as follows:—

> All boys belongina all place, you savvy. Big feller master, he come now. He new feller master, He strong feller. All ship stop place. He small feller ship belongina him; plenty more big feller.

He stop place belongina him now. He come here. He take him all place. He look out good you feller. He like you feller. Look out good alonga him. Supposing other feller master, he been speak you, "you no work alonga new feller master." He gammon. Supposing you work good with this new feller master, he look out good alonga with you. He look out you get plenty good feller kaitai food. He no fighting black feller boy along nothing. You look him new feller flag. You savvy him, he belong British English. He more better than other feller. Long man belongina new feller master he look out good along with you. He give you more money, and more good feller kaikai. You no fight other feller black man other feller place. You no kaikai man. You no steal Mary belongina other feller man. Me finish talk along with you now. By and by ship belongina new feller master he come and look out place along with you. Now you give three feller cheers belongina new feller master.

(The cheers were given with surprising vigour.)

The only reason, however, for calling this dialect "Kru English" is that the Kru having so many settlements on the coast, and coming so much in contact with Europeans speaks a kind of broken English more frequently than his own tongue. "Pidgin" English is a more correct designation.

The Ewe or Efe language forms five linguistic groups, the Anlo or Anglawa on the Gold Coast frontier, the Krepi or Anfueh dialect, the Jeji, the Mahi, and the Dahomi.

The tribes speaking this language in one or other of its dialects are the Appa, Aja, Agravi, Aflas, Ataklu, Peki, Avenor, Awuna, Agbosomi, Agotine, Attakpami, Ewemi, Eweawo, Dahomi, Bato, Geng, Krepi and Krikor, and the area over which it is spoken is broadly the Gold Coast Colony, east of the Volta, Togoland, and

Dahomey. The western bank of the Lower Volta is also colonised by some of these people.

Every possible combination of a consonant followed by a vowel is a word in Ewe, and every pitch of the voice changes the same combination into a different meaning, thus dà (low tone) means "throw"; dá (high tone) means "crawl"; do=be sad; do (even tone)=sleep.

The connection between tone and meaning becomes less difficult to us if we remember that just as in telling fairy tales we usually speak of ogres in a deep voice and use a high voice for speaking of small animals, so in Ewe certain words are given the low tone if they refer to large objects and the high tone if they denote small ones.

The Tchi or Twi speaking peoples consist of a large congeries of tribes spreading all over the Ivory Coast and Gold Coast Colonies. The principal dialects of this speech are Akan, Fanti, Ashanti, Akwapim, Ahanta, Daboya, Nsima (or Apollonian). The last-named is classified by some authorities as a distinct tongue and more allied to the Ga, spoken by the people of Accra.

In order to show the relative relationship between the languages of these tribes, a few numerals may be quoted. "Ten" is "*edu*" in Fanti, Twi (all the Akan tribes), Brong, Guang, and Obutu. On the west side it is "buru" in Nsima and Sefwhi, and "bunu" in Ahantu. While in Daboya and Bole in the north it is "kudu."

The Tchi is distinctly a Sudan or negro language. The plural, however, is formed by a modification of a prefix, not a suffix.

The Gas or Accras, Krobes, and Adangmes are a little group which both the Twi and Efe languages have influenced. In the Northern Territories, the Dagomba, Kanjarga, Wa, Dagarti, Mamprusi, and Frafra all speak dialects of Moshi. The Gonja are partly

A NATIVE COMPOUND.

ON THE WAY TO MARKET.

under Moshi influence and partly Twi. The Nafana and Banda are offshoots of groups to the west, as are the Lobi and Grunshi. The last are divided into two or more linguistic groups.

In all these languages there is a distant connection perhaps with the great Bantu group of languages. The relationship can be seen in the numerals. In the Bantu group the root for "three" is "ta"; for "four," "na"; and for "five," "to." The root "na" for "four" is in all of them except the Ga group and Nafana. The root "ta" for "three" exists in Moshi and Gonja, and with modified vowel in Efe, Ga, and Grunshi, but in the whole of the Twi group "t" appears as "s." As to "five," the Bantu form only appears in Efe. The root is "nu" in both the Twi and Moshi groups and the small distinct languages. In the Twi group also the plural is formed by a modification of a prefix, not a suffix.

The Moshi language is known to and used by others than the race itself so that over a million and a half natives speak this tongue, which in consequence is placed by Mr. R. S. Rattray (who has written an excellent grammar with a vocabulary of over one thousand words) next in importance in the Gold Coast to Ashanti and Hausa. Delafosse thought that the Moshi language, owing to the intricacy of its sound changes, would die out and be replaced by one of the simpler and newer languages, such as Mandingo or Hausa. He admits, however, that he had very little personal knowledge of the people.

Mōle is not a simple language; its numerous phonetic changes suggest Fula in their complexity. The same resemblance may be noted to a smaller extent in certain prefixes. Moāga is a single individual; its plural is *Moshi*. Mōle is the language and Mōgo the country of this interesting people. If *dunde* means a knee, its plural will be *duma*; *gelle*, an egg, makes *gela*, eggs; and *gongo*, a skin, becomes *gando* in the plural. All

this has a suggestion of Fula about it : and is characteristic of the whole language.

There is besides a cumbersome cumulation of consonants such as *leabdba*, the plural of *leabda*, a hawker ; and the practice is deliberately encouraged by the elision of vowels, as *f'sukda*, you are asking ; *tond'sukda*, we are asking.

The language of the Moshi is found not only amongst the 1,262,277 natives who to-day form the Moshi people proper, but also with very trifling dialectic variations amongst 48,707 Yansi and the greater part of 75,232 Samo. It is thus, in effect, the mother tongue of 1,387,000 persons. Further, it serves as a means of communication in all countries to which the political influence of the kingdoms of Yatenga and Wagudugu has extended, being spoken, in addition to their own language, by almost all the Diula of the districts of Wahiguya and Wagudugu (about 105,000) by the Silmimossi (at least 15,000), by a great number of Fula and Rimaibe (about 20,000), of Nyonyossi (about 20,000), and of Bussanse (about 25,000).

The Dagbane language, used by the Dagbamba people, has no gender like the Negro ; but the roots are mostly dissyllabic, as in Bantu. The velar-labials *kp*, *gb* suggest Sudanese ; the palatalised sounds *gy*, *ky*, *dy* and the nasalising *nkp*, *ngb*, *mz*, *nd*, *mp* recall Bantu. The nouns distinguish plural from singular by affixes. Some of these seem identical with Bantu class prefixes, *e.g.*, (i) A personal plural in *ba*, *e.g.*, *níreba*, men ; *páhaba*, women, from singular, *níre*, *páha*, respectively ; (ii) Substantives with *le* added to the stem for the singular, change this to *a* for the plural, being in fact a Li-ma class ; *e.g.*, *dábele*, plural *dába*, a slave ; *káhale*, plural *káha*, a stalk. A few roots suggest Bantu phonetic laws ; for K, *kúrugu*, plural *kúra*, old ; *kóham*, to cough ; for T, *-tum*, to send ; *tía*, plural *tíhe*, a tree ; for L, *-di*, to eat ; *dúme*, to bite, to pierce ; for V, *be*, to be ; *-bíé*, be bad ; *bíoho*, bad.

Hausa is the great commercial language of West Africa and contains about ten thousand words. It is said to be spoken or used by almost as many African people as Swahili or Arabic; it has been reduced to writing for more than a century; and has a small literature of native history, and political and religious poems. Its influence is spreading more and more westward, from the markets of Kano and Zaria, following the caravan routes through the hinterland of Dahomey and Togo to the Gold Coast. Even in the Northern Territories, where the local dialects appear to have no connection with Hausa, there are towns bearing names of undoubted Hausa origin, such as Daboya (meaning that which is hidden) and Maibindiga (another compound Hausa word signifying the man with a gun).

Natives of the Upper Volta valley appear to have little difficulty in acquiring Hausa, the "lingua franca" of the Gold Coast Regiment, as also of the Escort Police, recruited chiefly from the hinterland. One eminent authority thinks, however, that this "should not be lightly accepted as evidence of the affinity between the language and the local dialects, for Hausa caravans, passing through the Northern Territories to and from Coomassie and bartering with the natives en route, have long formed a link between the latter and their own tongue, which is eminently a language of commerce. There is little doubt that Hausa will ere long be the 'lingua franca,' not only of the Gold Coast soldiery and police, but also of their relatives not living in their own country."

In Hausa the indefinite tense is expressed by pronouns *na*, *ka*, etc., and the uncompleted present tense with the pronouns *ina*, etc., and the verbal adjective; while for the future tense, the pronouns *zani*, *zaka*, etc., are used. Interrogatives are not expressed by inversion of prepositions but merely by the tone of the voice. The characteristic features of Hausa grammar are grammatical gender, the change of the gender of nouns and

adjectives by phonetic modifications, the varieties of plurals formed by suffixes and inflexions, the modification of the verb stem by reduplication and affixes to indicate varieties of meaning, and the indication of the passive voice by a special ending.

The relationship of Hausa to the Bantu and the Libyo-Berber languages has been much discussed. There are points of contact with Somali and others of the last-named group, *e.g.*, the occurrence of *t* in feminine pronouns and particles, the change of suffix to indicate gender, and internal vowel-change. Professors Meinhof and Westermann have come to the conclusion that "Hausa is a Hamitic language acted on by Nigritian influences," but the author suggests that the converse hypothesis that it is Nigritian in its groundwork, and has developed inflexions under Hamitic influence, deserves consideration. Such a process is not inconceivable if we can examine, with an open mind, the phenomena presented by Mbugu in East Africa, and the relation between Twi and Fanti on the Gold Coast. Mr. Migeod in his "Languages of West Africa" also says that "the origin of the Hausa language might be looked for not far from its present locality, to the south."

The purest Hausa is spoken at Katsena, but the Kano dialect is also considered good. The Hausa spoken in Lokoja, and up the river Niger, in the Nupe province, should not be learnt by the newcomer.

On the whole Hausa is an easy language to learn. There are but few sounds difficult for a European to pronounce. The language is harder for a beginner to understand than to speak, mostly on account of the many proverbs used by the natives, and the peculiar way in which they divide and cut their words.

The Bolanchi language is by some authorities (*e.g.* Merrick) classed as a dialect of Hausa, but although doubtless allied and somewhat similar in the structure of sentences and order of words, it is distinct, and the Borlawa certainly do not claim kinship with the Hausa.

There are two dialects of the Bolanchi, of which the "eastern" or purer is spoken around Fika, and the "western" by the Bara people who have mixed with the Habe. In Bolanchi there is no neuter, no definite article, and no genitive. The dative is expressed by the preposition *in* or *im*, and the plural word is usually quite distinct from the singular (*e.g.* memu=man, mikia=men). Among exceptions are friend=soba (friends=sobawa); stranger=ngorofi (strangers=ngorua), the termination *wa* or *ua* being apparently adopted from the Kanuri.

Numerals are formed on a basis of five, ordinals by prefixing *i* to the cardinals, and adverbial numerals by prefixing *shekke* (time) to the cardinal *e.g.*, *shekke modi* once, a contrast to the Kru English *one time* once.

The indefinite tense is expressed by the simple form of the verb preceded by the simple forms of the personal pronouns.

In Hausa, Kanuri, Budduma and Bolanchi there is no neuter gender, and the singular is often used instead of the plural.

In Hausa and Bolanchi, and frequently in Budduma, the verb is conjugated by the use of different forms of the pronoun for the different tenses. In Kanuri the pronoun is frequently omitted. In Kanuri and Bolanchi there is no copula, an absence declared by Koille to be the sign of an ancient language. In Hausa and Bolanchi possessive adjectives are formed by prefixing *an* in Bolanchi, *mai* in Hausa.

In the Kwolla district of Muri province in Nigeria three languages are spoken, Ankwe, Yergum and Gurkawa. Only about 500 people speak the last-named tongue, and it is not found outside the Muri province. Many of its words appear to have been borrowed both from the Yergum and the Ankwe. Yergum is not only spoken by 10,000 people in Muri province but by many in Bauchi. Ankwe also, with its derivatives, is the tongue of 35,000 people in Muri, and many others in

Bauchi. A Yergum can rarely speak Ankwe or an Ankwe talk Yergum. While Yergum appears to have no varieties in Muri province, Ankwe is the parent tongue from which the dialects spoken by the Montols, Pirpum, Doka, Merniang, Kunnum, and Kwolla are derived. The differences between these tongues, and Ankwe, and between one another, are seen to be trifling when the dialects are reduced to writing.

Almost all the tribesmen can now speak Hausa, and this language is gradually becoming the speech of all these Kwolla district pagans, to their own great advantage. The great obstacle to trade and the diffusion of knowledge is the profusion of different languages now existing. The substitution of Hausa for these will be a boon alike to the people themselves and to the Administration.

The Karang (or "Angass" as it is called by the Hausas) language is another tongue spoken in the Bauchi province of Nigeria, to which some authorities have recently given attention. It belongs apparently to the same group as the Ankwe, Sura, and Mushere. One authority (Captain Foulkes) claims for it a more ancient origin than the Jukon, Jarawa, and Hausa languages, with the latter of which he associates it, inferring that Hausa is derived from Angass, in which we cannot follow him. The chief peculiarity of this tongue is that grammatical gender is found in the personal pronouns (separable and inseparable) and in the possessives of the second person singular; in the third, there is no distinction between "he" and "she," any more than there is in Ewe or Yoruba, or any of the Bantu languages. This is the only case we have met with of the distinction existing in the second person, but not in the third.

The three languages in Nigeria which do not show any signs of being submerged or absorbed into Hausa or English are the Nupe, the Yoruba, and the Ibo languages. All of these have a very rich vocabulary; and in the

case of Nupe this is especially so, as may be gathered from even a cursory glance at the excellent dictionary by the Rev. A. W. Banfield published by the Niger Press at Shonga. Already the political officers of the Administration are being encouraged to make a study of the language, and not a few residents and traders are now conversant with it. The principal dialects are Basa and Kakanda. The Borgu language is akin to Nupe.

As far back as 1864, Bishop Crowther compiled a Nupe Dictionary, but his system of writing the language is obsolete and not adapted for present-day needs. The Nupe language is not, generally speaking, written by the natives, so its reduction to the present form has been the work of the Nupe Language Conference for many years. Some Nupe manuscripts may be found written in the Arabic character, but these are not generally understood by Nupes who read Arabic. The consonants are usually pronounced as in English, and the vowels as in Italian. Double consonants, however, can only be learned from a pure Nupe; Hausas or Yorubas who speak the Nupe language do not pronounce them correctly. Perhaps the greatest difficulty in the language is the number of accents employed, but owing to the highly intoned character of Nupe, the use of accents cannot, at least for the present, be dispensed with. The accents employed are, the acute (ˊ), signifying that the voice is to be raised; the grave (ˋ), that the voice is to be lowered; the circumflex (ˆ), a combination of the acute and grave accents, a raising and lowering of the voice; and the inverted circumflex (ˇ), the opposite of the circumflex, or a lowering and raising of the voice; when no accent whatever is used, it is understood that the word is to be spoken in an ordinary tone, that is, with the voice neither raised nor lowered. Many words have been borrowed by the Nupes from the Arabs. In such cases the article has not been distinguished separately from the simple word, *i.e.*, alheri,

literally "the goodness" is always spoken and written as one word. As it is almost impossible for a Nupe to end a word with a consonant, he often takes the liberty to add a vowel to the Arabic article al, which may be either a, i, or u. Thus alherì is aliherì; alhájì becomes alahájì; and albasa is pronounced as àlùbǎsa. The language is full of colloquialisms and proverbs, and is spoken by over 2,000,000 people, the purest Nupe being spoken at Bida.

Ibo is a tongue spoken by about two million people over a large area in the south of Nigeria, in at least four dialects (the Isuama, Bonny, Onitsha, and Ibo proper). Many attempts have been made for the unification of such dialects. An example of this is the recent publication by the British and Foreign Bible Society of the complete Bible in Ibo. This version takes the place of translations in four separate Ibo dialects which were previously current in different parts of the Ibo-speaking area. It is expected that in course of time the circulation of the Union-Ibo version among the natives of Southern Nigeria will help to modify the Ibo dialects, until they finally fuse into one homogeneous tongue. Besides ordinary vowels and consonants (except *v* which does not exist in Ibo) there is *gh* (a guttural *r*), *gb*, and *kp* (which can only be explained by hearing them). Diphthongs are rare, *ai* occasionally being found, *e.g.*, *taita* = to-day. As a rule, Ibo people do not trouble about the plural when speaking of animals and things, but Mr. Migeod and Miss Werner are inaccurate when they say "the Ibos are unable to express this relation" and "the noun remains unchanged." Neuter nouns and nouns referring to animals usually form their plurals by the particle *ga*, which may either be used as a suffix or affixed to the root of the nearest verb, *e.g.*, *awolo* = leopard, *awologa* = leopards; *osisi* = tree, *osisiga* = trees.

Nouns referring to persons generally form their plurals by prefixing *ndi* = those *e.g.*, *eze* = king, *ndi eze* = kings. But *ndi* must never be prefixed to *nwayi* = a

woman ; *umu* is the proper prefix for women, paupers, servants, etc. There is no declension of the noun, case being determined by the position of the noun in the sentence, the nominative always coming before the verb. The letter *m* added to words denotes "my" indicating possession. The first personal pronoun always precedes the second and third, *e.g.*, *Mu na ya*, "I and he" (not "he and I").

At Onitsha and Asaba, and possibly elsewhere in the Ibo country, a kind of backslang known as *akolo* is spoken, the basis of which is the ordinary language. The main lines of formation are: (1) inversion of syllables, often with concurrent vowel change; (2) insertion of a syllable or syllables, either in the body of the word, or more often as a suffix; (3) occasional dropping of a syllable in a re-duplicated word; or (4) the use of an entirely different word, which is itself reduplicated, but has not necessarily either vowels or consonants in common with the original word.

Individual words are dealt with on one principle, and the rules that apply to polysyllables may be applied also to combinations of words; the result is that a word used by itself looks and sounds quite different from the same word used with an adjective. If the noun and adjective form part of a sentence there is no limit to the changes of form they may undergo, *e.g.* :—

> Nyana gadikpowa nyebakono, ogadi ainyi tiowa.
> Nnainyi gakpo, ainyi noka, ogatie ainyi (Ibo)
>
> [Our father will curse us, we stay long, he will beat us.]

The Yoruba language is spoken by about 3,000,000 or 4,000,000 people over a large tract of country from Katanga to Ijebbu, all of which was once under Yoruba domination. The Kakanda language on the bank of the Niger is allied to the Yoruba, also the tongues spoken by the Benin, Jakri, Idzo, Calabaris, Igbera, and Igara, but the principal people using Yoruba are the Egba or

Ikba of Abeokuta, the Nagos of Porto Novo, the Egbada, the Ikelu, the Ijesha, and the Jebu of Lagos. The principal peculiarities of this language are that (1) verbs and adverbs have special adverbs; (2) that the form of poetry resembles the Hebrew; and (3) that there is no modification of the verb as in Semitic languages.

The purest Yoruba is said to be spoken at Oyo. The greatest difficulty for the European to overcome in learning Yoruba is the intonation. For example *eru* may mean

ẹ̀ru	fear.
ẹ́rú	handle of an axe, or a slave.
ẹ̀rù	a load, also a spice.
êru	ashes.
erú	deceit.

The above signs have roughly the values of the ordinary acute, grave, and circumflex accents.

The Fan or Fang language is soft and sweet, in strange contrast to the generally harsh voices of the people, and is usually classified as a Bantu tongue. The plural is certainly formed in the Bantu fashion, and several words are akin to the Mpongwe, only cut in half, *e.g.*, *njina* (gorilla in Mpongwe) is *nji* in Fan.

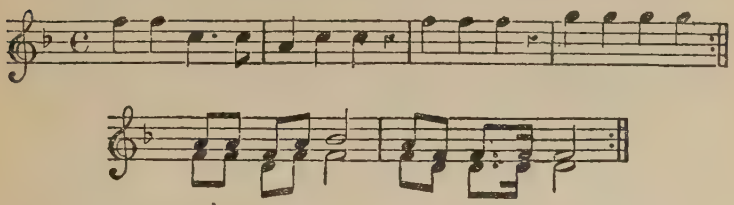
The Fan language has six vowels, a, e, i, o, u, ü, the last-named being pronounced like the French *u*, and the e like the English *e* in w*e*ather, ord*e*r, the other vowels being pronounced like their French equivalents. ô is sometimes sounded like the French *o* in côte, sometimes like *ou*, the é and è, as in French. Most of the consonants are pronounced as in French, but *b*, *d*, *k*, *t* are nearly always aspirated before vowels, *gh* is a soft guttural, *kh* a hard guttural like the German *ch* in ho*ch*; n is always nasal, s always hard, z is nearly always *dz*, and the w is like the English.

The Fan tongue has several dialects. The Gabun Fan is spoken on the Gabun river, the Pahouin or Ogowé Fan, in the district of the Ogowé river, and the Yaunde

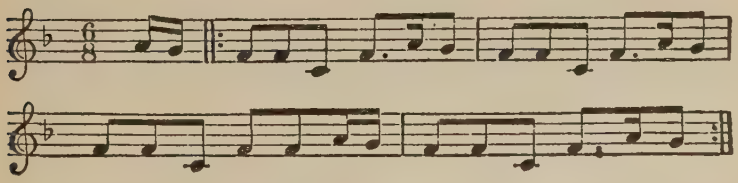
Fan in the southern district of the Cameroons. The British and Foreign Bible Society have translated portions of the Bible into the first two dialects and the last has been referred to by P. W. Schmidt, S.V.D., in his "Tone Languages of Africa," a grammar having been prepared by P. H. Nekes, P.S.M.

The late Major Tremearne, in his excellent book, "The Tailed Headhunters of Nigeria," has devoted a chapter to West African music.

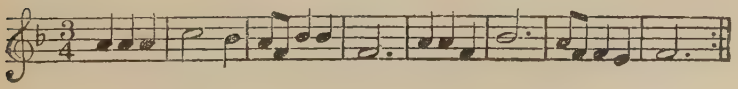
Here is one of the dance tunes which he gives: it is sung, it appears, to words which translate thus: "Our town is full of young girls, the youths will have pleasure."



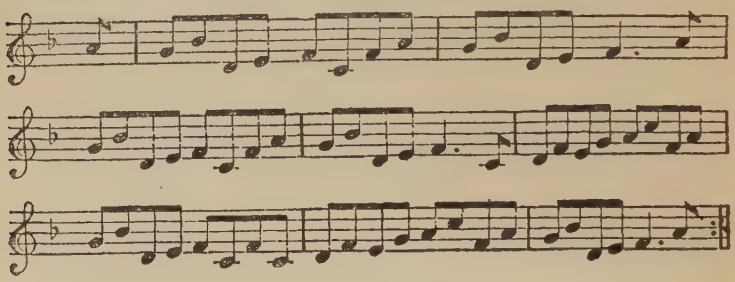
The following Hausa song and dance was heard in Jemaan Daroro, the singers being women only. Major Tremearne does not translate the words:—



There are songs not accompanied by dances, and some of them are very pretty, thinks Major Tremearne. Here is a serenade to the chiefs:—



But others than the Hausa have their melodies. Here is a song heard in Lokoja—sung by a Cape Coast Castle boy, who had probably brought it with him :—



There are some rudiments of melody in West African music. Whether there are any that can by any art or fury of energy be blown out of a bagpipe is a question on which there is, we believe, a profound difference of opinion among musical races.

In conclusion, it is interesting to note that anthropological enterprise has penetrated West Africa with the phonograph for the purpose of recording tones. Those from Ibo have been worked over by an eminent Lecturer in Phonetics. The pitch of the various syllables was determined both with the aid of a tuning fork, and with a tonometer ; although there is a certain amount of difference of opinion with regard to the intervals in complex tones, the results are in the main in agreement. It must be mentioned that there is a certain amount of difference between the records.

In monosyllabic verbs three tones are found, high, rising, and falling, the average intervals in the latter cases being two tones and four tones respectively. Other tones are found in dissyllables, and it appears to follow that two, if not three, gradations in the middle tone must be recognised. In addition to the rising and falling tones, sharpened and flattened tones are found with a rise and fall of, at most, a semi-tone.

CHAPTER IV

NATIVE RELIGION, CUSTOMS AND LAWS

West Africa, of all parts of the world, is usually regarded as the abode of all that is dark, dreadful, mysterious, and superstitious. The mist which hangs about its shores, the damp heat which bathes one as one is conveyed to its treacherous yellow sands through the splashing white surf, the glimpse of a shark in the sea, and a vulture on a roof on the shore, seem omens of what one may expect far up in its interior. There, among festooned forests, where the feathered fowl have little song, and the drone of myriads of insects indicates a ferment of life more fearful than beautiful, weird beliefs, uncanny customs, and black magic intertwine with shrewd ideas, utilitarian rites, and serious philosophy to form religions of various kinds for the people. The cruder religions are found in the middle regions; Christianity in the south, and Mohammedanism in the north being proselytising forces which influence even where they may not convert.

Even within the middle region religious beliefs are very varied. The general conception of the black man's "religion," even when that term is applied to "fetishism," is the worship of sticks and stones. As the hymn book puts it—

> The heathen in his blindness
> Bows down to wood and stone.

Yet fetishism has both its spiritualistic and materialistic followers, and the former, as elsewhere, are predominant. For, although the European applies the word "fetish" to the object containing the fetish, the average African conceives the bowl, idol, pot, or stone as an empty nothing until the fetish priest summons the "spirit" or fetish to enter it, which he does by tinkling a bell

(as is done in the Roman Catholic Church before the elevation of the Host), drumming and dancing. The African also, when he beats, throws away, or destroys the object, does so because he believes the fetish has left it, and that he has been wasting his time on an empty nothing. Many natives on the Gold Coast, particularly the Ashantis, believe that each human being's destiny is pre-ordained, the spirit entering the womb already knowing its destiny. This fatalism is, however, modified by the idea that one may die accidentally before one's appointed time, in which case the ghost haunts the earth for a time, for such an one cannot be received into the spirit world.

The Mpongwe believe that if a person be born mad or sickly, an Olâgâ, or an Obambo (*i.e.*, the soul of someone who has not been buried properly), has been born with him, and they explain internal illness and madness contracted during life to the entry of a similar evil spirit into the victim's soul, even during sleep. Like the Bubis and many Bantus, the Mpongwe have a shadowy kind of Deity—whom they name Anymbie—who made all things, but no longer interests himself in them. According to the Mpongwes, however, he has left their management in the hands of O Mbwiri, who is not a man, although transfusing his personality at will with that of human beings, rocks, trees, etc. When he assumes corporeal form, he rises from the sea like an old white man of chalk-white colour ; and death and misfortune follow such appearance, for he is the avenger and punisher of sin.

Many tribes further north, as in the more northern parts of Sierra Leone and the Gold Coast, have ideas and legends which indicate Mohammedan or Christian influence, while their main rites remain unchanged.

Here is a story reminding one of the Biblical tale of the Tower of Babel :—

Long ago Onyankopon (God) lived on earth, but an old woman annoying him by knocking against him her

pestle (on which she pounded her yams, etc.), he went to live in the sky. The old woman then called upon all her children, neighbours and friends to bring every pestle or mortar they could find, and, piling them up, attempted to reach the sky. But there was still one required, and every effort failing to obtain this one, the old woman said, in haste, "Take one from the bottom." This being done, the whole fabric collapsed, killing many people.

Other legends show traces of totemism or sympathetic magic, which, perhaps, more than any other influence permeates the black man's mind.

There is a great deal of difference between the religious beliefs of the people on the Gold and Slave Coasts, and those of the inhabitants of the Delta. The latter, for example, have little or no idea of another world, or an "underworld," at any rate as a habitation. The nearest approach to it is a tribunal of gods or spirits who immediately send back the souls to earth in another guise. The desire to get a rise in status at the next incarnation has prompted the most extravagant waste at funerals, and is in no small measure responsible for the prevalence of human sacrifice, which has with great difficulty been repressed by the British Government. Wealth in the Delta has consisted far more of women and slaves than in palm oil, silks, or velvets; and fear that a dear relative might return as a slave, or in a lower status, if he appear before the tribunal unsuitably attended, has caused many a holocaust of victims. And, as it is believed that the ghosts of such sacrificed people are immediately returned to earth to work for some one else, there is no actual or material loss to the community.

The most famous fetishes in Ashanti are Tanno and Bea, named after the two rivers in which they live, the first being the most important. A myth relates that when God was meditating where to put his children on earth, the goat, who was friendly to Bea, ran to tell him to go quickly to his father that he might arrive

before his brother, consequently he was given the coolness and shade of the forest country, Tanno being put down among the grass lands. The followers of Tanno to this day taboo the flesh of the goat.

Other races, however, are more realistic. The Gwari are an interesting pagan people of the Zaria province, Northern Nigeria, who represent a kind of transition state. They worship an indefinable object or person, which they call Hesham, a vague anthropomorphic conception of the whole universe, which is supposed to exercise a superintending care over them and their possessions, and even their future descendants ; a crude pantheistic belief, the providential element of which is not like the common naïve deistic ideas. Worship is not unknown to them. They gather round a Kuka tree to sing chants and to sacrifice fowls, goats, and sheep to Hesham ; but this is done rather from gratitude than from propitiation. They do not believe in the existence of evil spirits or forces hostile to the will of their deity, whereas most black races regard the majority of spirits as evil. Nor do they believe in a future existence. Yet it is thought by travellers that at one time their religion admitted of more spiritual agencies ; for a peculiar form of burial has been traced to them before they were scattered from larger towns which they once occupied, by various Mohammedan raiding incursions during the nineteenth century. This discovery was made during the construction of a road between Zungeru and Kuta in 1907.

The greater part of West African customs are naturally associated with the periods of birth, puberty and marriage—which to them are practically one and the same—and death ; but of these death, perhaps, being most dreaded, is most regarded.

Among the Manjak, a hospitable and clever people of Portuguese Guinea between the Maneoa and Cacheo rivers, burial customs are quite elaborate.

The body is smoked and the skin having been removed,

it is sewn up in pogns (native cloths) and placed in a coffin fastened by gilded nails. Bright tissue paper is wrapped round the coffin and little bells of copper and small brass mirrors are fastened thereon.

Among West African peoples of the Congo region, the death of the father, or head of the house, is accompanied by loud lamentations by the women and children, their faces being smeared with ashes, while the men sit apart in silence with a blue band tied tightly round the head. The body is shaved and washed, palm wine or rum being used if the family be rich. The body is wrapped in cloth and put upon a rack, a fire being lighted at the head and foot so that the smoke shall keep off the flies. The slave is quickly buried; but the more important people are kept unburied until the cause of death is divined, and, if necessary, some expiation made.

The *Nganga*, or death diviner usually attributes death to one of three things: (1) because the deceased's time had come; (2) because some one had bewitched him, or (3) because some one who may be alive or dead, knocked a nail into a fetish, wishing the death of the deceased. In the case of witchcraft, *Mbundu* or *Cassia* is given to the suspected person, to prove innocence or guilt. If a fetish be nailed, the relations pay to have the nail removed, lest more of the family might die.

Among the Bakele a chief's body is placed secretly in a hut in the depths of the forest, and the village is deserted for that night, in some cases altogether. The slaves and wives of the deceased used to be sacrificed; now they are scourged and secluded in huts for a week.

The fearful funeral rites of the Dahomans before the advent of the British are recorded in history.

"Upon the death of a king human victims were sacrificed at his grave to supply him with wives, attendants, etc., in the spirit world. The Grand Customs surpassed the annual rites in splendour and bloodshed. At those held in 1791, during January, February, and

March, it is stated that no fewer than 500 men, women and children were put to death. The Minor Customs were first heard of in Europe in the early years of the eighteenth century. They formed continuations of the Grand Customs, and 'periodically supplied the departed monarch with fresh attendants in the shadowy world.' The actual slaughter was preluded by dancing, feasting, speech making, and elaborate ceremonial. The victims, chiefly prisoners of war, were dressed in calico shirts decorated round the neck and down the sleeves with red bindings, and with a crimson patch on the left breast, and wore long night-caps with spirals of blue ribbon sewn on. Some of them, tied in baskets, were at one stage of the proceedings taken to the top of a high platform, together with an alligator, a cat, and a hawk, in similar baskets, and paraded on the heads of the Amazons. The king then made a speech, explaining that the victims were sent to testify to his greatness in spirit-land, the men and the animals each to their kind. They were then hurled down into the middle of a surging crowd of natives, and butchered. At another stage of the festival human sacrifices were offered at the shrine of the king's ancestors, and the blood was sprinkled on their graves. This was known as *Zan Nyanyana*, or 'evil night,' the king going in procession with his wives and officials, and himself executing the doomed. These semi-public massacres formed only a part of the slaughter, for many women, eunuchs, and others within the palace were done to death privately. The skulls were used to adorn the palace-walls, and the king's sleeping-chamber was paved with the heads of his enemies. The skulls of the conquered kings were turned into royal drinking cups."

In Nigeria, on the occasion of the funeral rites of the head chief of Ikotobo the cattle offered to the "Manes" of the dead are laid out to the left of the throne, upon which the corpse sits in state; whilst on the right, as if to balance the slaughtered sheep, which in this

MOSQUE AT ROGBARRI.

TWO BRASS IDOLS.

AFRICAN MOSQUE.

case are twenty in number, crouch the deceased's twenty wives with their children, all wailing and wringing their hands. Before the advent of the white man most, if not all, of these unfortunate women were sacrificed also and buried with their lord.

Even as it is their fate is sad enough. They are painted over with black pigment and forced to go into mourning for six months, though in the case of lesser men the period is sometimes shortened to as little as seven days. During this time they are obliged to observe the strictest seclusion. On such occasions none is allowed to wash either body or clothes. They are even forbidden to stand at the door of their prison while rain is falling, lest a single drop should touch them, and thus cleanse a fractional part of the body.

"During this time," says Mrs. Amaury Talbot, "the wretched women exist under conditions too hideous for description. At the end of their seclusion the 'Egbo' images come with attendants and drive them forth from the dead man's house, which is then broken down. Images and attendants bear sharp machets, with which they slash the arms of the terrified women, who run weeping to seek out former friends, and beg them to bind up their wounds. After this they remain homeless until parcelled out among the heirs of the dead man."

The period of mourning is purposely made as disagreeable as possible for the widows, in order to deter them from the temptation to poison their husbands so as to clear the way for another suitor.

Funeral rites in Sierra Leone are always elaborate, especially in the case of a chief. A dismal dirge or lament by the women is heard immediately there is a death, while messengers are despatched with the news to relations in other villages, the body being kept in the house until they have all arrived. If, however, the man belonged to the "Porro," or if the dead person be a woman who was a member of the "Bondu," the body is kept in the "bush" belonging to either of those

secret societies, and, in the former case, no woman may look upon the corpse.

On the burial day, the mourners appear plastered with white clay, and a long procession is formed to follow the corpse. Clothes and other personal possessions are frequently buried with the deceased, the quantity varying according to his wealth. After the interment, which usually takes place at or towards sunset, a gun is fired to frighten away evil spirits, while a sacrifice of a fowl, or cattle, according to the locality and the deceased's rank, is usually offered on the grave, to propitiate the dead man's ancestors, who might otherwise torture his soul.

In explanation of how death came into the world, the Temnes have a tradition that long, long ago, God was in constant communion with man, and, when he thought that anyone had lived long enough on earth, he sent a messenger to invite such a person to come up into the sky, and stay with him. One man, however, who received such a message, did not accept the invitation, as he was devoted to his wives and other riches. When the messenger returned without the man, God was angry, and sent down another messenger, named Disease; but still the man refused to accept the invitation. So this messenger stayed on earth, and sent word back to God of this man's refusal, and asked for help to bring up the ungrateful being. Then God sent his messenger Death, who, with Disease, seized the man, and conveyed him to God. Since then, God has always sent these messengers to fetch men.

Birth is naturally regarded as a blessing, provided that nothing unusual attends it. Infanticide is fairly common, and although forbidden is still undoubtedly practised; but it is confined to the destruction of abnormalities. Thus idiots and deformed children were commonly thrown into the river, and, among some Nigerian peoples, albinos were once killed and eaten by an army before setting out to war. Should the mother

die in childbirth, or before delivery, there is rarely any attempt made to save the child.

At birth the mother remains for some days in the hut, receiving visits and congratulations. About the seventh or eighth day the child has two names given to it, one being made public, the other whispered into its ear. While it is being weaned the mother does not as a rule consort with her husband; and among some tribes the mother will not allow the father to see her nursing the "firstborn."

Twins, in West Africa, are always regarded as unusual, and therefore as uncanny; but the treatment meted out to them differs considerably among various tribes.

Among the Korankos and Limbas in Sierra Leone ill-luck is believed to attend the birth of twins—a superstition found in several parts of West Africa and outside Africa. The twins are killed, and the mother driven out into the bush, for twins are held to be a curse from the gods. Among one tribe the opinion was openly expressed that one of the twins must be illegitimate, and, unless by actual features this one could be detected, it was safer to dispose of the two. Another reason given in other parts of Africa, where one of the twins—usually the first-comer—is spared, is that the strength of the one depends upon the destruction of the other. In the Niger Delta again, twins are regarded with horror, and are immediately killed, the mother sharing their fate as a punishment for having brought the curse, danger, and horror into the village. The exception is at Omon, where there is sanctuary. There, the mothers of twins and their children are exiled to an island in the Cross river. They have to remain on the island, and if any man goes across to marry one of them he has to stay there also.

A little farther up the Cross river, however, the birth of twin sons is welcomed with rejoicing. The father and mother are rubbed over with native red dye, and the mother is further decorated with white chalk spots,

parents and sponsors wearing round their necks ornaments of young palm leaves. The sponsors are the two oldest of the chief women of the town or village, and dancing, singing, and the beating of tom-toms have to be kept up a long time or the twins would think they were unwelcome and return whence they came.

Among the Ashantis, twins are not killed, but put in a basin, and carried on a woman's head through the town. Every Friday the parents have to mash yams and eggs (without the oil which is usually added to such a repast). White clay is rubbed on the wrists, shoulders, and heads of the twins, whose parents never partake of any first-fruits without making an offering to the special fetish of twins *Abamu*. Twins are usually dressed alike, and the second has precedence over the first, the latter being regarded as having been sent to make way for the other. When one or both the twins are girls, the chief has the right to claim them as wives.

Among the Hausas, twins are not, and do not appear ever to have been killed; but they are credited with special powers, *e.g.*, to pick up scorpions without injury. Sterility is common, however, among the Hausas, so that even triplets are regarded as a blessing.

Partial circumcision is a custom practised at from seven years of age to puberty among some of the tribes. The author was privileged to witness such a rite performed upon boys of from twelve to fourteen years of age, though some seemed older. After having bathed in the river, the boys to be circumcised seated themselves in a row in a squatting position entirely naked, knees apart, elbows resting upon knees, chin on hands, and eyes upturned. Behind each boy stood an old man who acted as a sort of godfather, and received a small present from the father for his part in the ceremony.

The operator's knife was shaped like a bay leaf, and was about 3 inches long, exclusive of its wooden handle. Made of soft native iron, it takes a very sharp edge. The operator seized the end of the foreskin

between finger and thumb and drew it as far forward as possible, cutting off the extreme end in two cuts with the knife. Sometimes also he makes a transverse slit across it, just behind the base of the glans penis. The shouting and screaming of the assembled company drowned any cries. The whole operation was performed with surprising speed and dexterity. The boys sat quite still, and lost little blood. The operation over, the boys leaped into the air and threw themselves backwards into the arms of their godfathers who rubbed their faces to prevent fainting. After rest the boys were conducted to the bush. There, I am told, they subsist at first entirely on milk, but after a few days they may eat whatever they wish. Healing takes from a few days to a month, rarely longer.

Among some of the Yoruba tribes a boy is painted white, and wears nothing but a loincloth of grass, and sometimes not that, until he can demonstrate his courage by killing a man, and thus securing for himself the soul of the murdered man as a spirit slave.

Among many tribes the approach of a girl to puberty is carefully watched. Many tribes have a women's secret society, into which girls are taken at an early age and taught all the duties of mothers. Others have a "paint-house" in which the girl is carefully secluded, and fed and fattened up to make her a desirable bride. Continence before marriage is usually insisted upon, but some tribes are lax in this respect.

Marriage customs differ considerably among various tribes, those near the coast being more lax.

In Sierra Leone, as a rule, marriage seldom takes place among blood relations. Some tribes object to marriage even between second cousins, and are surprised to learn that such marriages are not prohibited among Europeans. On the other hand, those who can read the English newspapers or extracts from them in the native press, smile when they hear that Christian ministers will not celebrate a marriage between a man and his deceased

wife's sister, although such a marriage is recognized by law.

As a rule women are not permitted to have relations with a man except with the full knowledge and consent of her parents, husband, or other guardian. A breach of this rule means social ostracism for the woman, while the man is tried in the local court and damages awarded to the injured party. If he or his relatives cannot pay, he is handed over in pawn to the injured party, to work for and pay the necessary amount.

The only excuse for irregular relations or laxity on the part of the woman is in a case of childlessness. If she has been married for any considerable time without signs of becoming a mother, the other women will excuse her among themselves. There is no excuse for the man; he must pay damages. Incest is extremely rare, and is entirely against native custom, being punished by death in the olden days.

There is one indissolubly binding form of marriage among the Awunas on the Gold Coast. If a man and woman in the presence of witnesses drink a drop or two of each other's blood, nothing can part them. A man is still free, however, to marry other wives, though he may not put this one aside, but the woman is bound only to him, and no one would shelter her if she should wish to leave him. All other forms of marriage are easily dissoluble. The most respectable form appears to be for the man to seclude a girl with an old woman to look after her from five to nine months after marriage, during which time she may not pass the threshold, so that she may become lighter in colour. During this period she does no work and entertains her friends indoors. The girls always say "no" when asked to marry, and, after marriage they have a free time for a while. Public opinion demands that a man must procure some one to wait on his wife and fetch her water after the birth of the first child. A wife costs from six pounds upwards.

Among most of the African peoples the woman takes

WEST AFRICAN WOMEN—SHOWING STRANGE FORMS OF NECK-WEAR AND HEAD-DRESS.

the residence of her husband, and in many cases where wife-purchase is prevalent, she is a costly treasure. Among the Dualas of the Cameroons, for example—a prosperous industrious trading people of great physical endurance—the average price of a wife is from £90 to £120; often a larger sum is paid. Among these people a wife may be divorced if sterile, and the penalty for adultery is a fine for, or enslavement of, the seducer. Marriage by purchase is the legal method among the Duala, and both wife and children may inherit from the father in such case, but not if the marriage were for love—which sometimes happens in West Africa, as elsewhere. *A propos* of marriage relationships in the Cameroons, here is a native story which shows that the black man is not always a wild polygamist, and also reveals at least one point of common sympathy with the white man—the dread of a mother-in-law: a man clove a *mpondo* fruit, and a woman stepped out. He asked her to marry him, and she consented, with this condition, that, if she were ever reminded that she came from the fruit, to the fruit she would return, and he would see her no more. So they were married. One day, while he was out hunting, his wife and his mother had a few words, and the latter twitted the former with her origin—quite European, is it not? The wife returned to the *mpondo* fruit, and when the man came home with heavy heart, feeling that something was wrong, his mother told him what had happened. In vain he cried for and sought his wife. A great sea rolled between them, and a voice reminded him of what she had stipulated. Then he heard no more. Returning, he drove his mother from the house, and lived and died a solitary man, never marrying again.

Charms, omens, secret signs and taboos play an important part in the life of the West African natives.

Considerable superstition is attached to the gall bladder, especially that of the leopard, the snake, and

the crocodile. In some parts of West Africa, especially in the neighbourhood of Calabar, the natives will allow leopards to take their goats and other belongings without proceeding against them, and even when one of these animals is killed, its body is given a ceremonious reception, the gall bladder being removed and burnt while every onlooker rubs his arms, as Pontius Pilate washed his hands to disavow any guilt in the matter. Anyone except a great chief who is found in possession of a leopard's gall bladder, is sentenced to death, for it is regarded as a deadly poison, and is handed as a privilege to a chief condemned by other chiefs to death, so that he shall not die in the ordinary way. In other parts of West Africa the gall bladder of the crocodile is similarly regarded.

Among secret signs it may be mentioned that a stone about the size of the palm of one's hand tightly wedged into the fork of a small tree, indicates that a man has gone to pay an unexpected visit to a friend in a neighbouring village. Believing that if the stone be placed in a tree on the right hand side of the road, the spirit of the stone will hasten to the friend's threshold, and by blocking up the exit prevent him leaving, the would-be visitor mutters the wish, or as he calls it, a spell, as he places the stone.

Drums are used to convey distant messages by rhythm in the signalling, as in Uganda, where each chief has his own beat. Here, in West Africa, the drum is divided, *i.e.*, the wooden sides are of different thickness, thus giving two tones.

Among taboos are those which regulate the distribution of animals killed in the chase. When a village or town hunts, one fore leg and one hind leg of each killed beast belongs to the townsfolk, the neck to the man who stood nearest during the kill, the tail to the mother of the successful hunter, one hind leg and the back to the father or head of his house, and the head and one fore leg to the actual slayer. If a man hunt alone, or with one

companion only, the taboo varies according to the animal killed.

Elephants, buffaloes, duickers, water chevrotain, genet, and civet cat must be brought before the head of the house, who usually returns the animal less the two hind legs.

In most of those native states where native law prevails, the court is formed of the king or paramount chief, and his sub-chiefs and santiggies, or in small towns by the sub-chief and his principal men, who assist in threshing out the matter, and may make remarks on, and offer suggestions concerning the cause, but have no voice in the final decision, the king or paramount chief's word being absolute and final. He may, however, delegate his supreme power to some other member of the assembly, who upon this being done, exercises the functions belonging to the king during the inquiry. An appeal may be made from the decision of a sub-chief, but from that of a paramount chief there is none.

In these courts, crimes of arson, adultery (commonly called women-palavers), theft, assault, debt, and other criminal and civil causes are inquired into, and the decision is generally arrived at after consultation between the king and those of his principal men who sit with him. Women-palavers are among the more frequent.

Should a fine be imposed on one not able at the time to pay it, and he has any friends of influence, they sometimes " buy the palaver," or really assume the responsibility of the guilty one.

Should anyone be guilty of contempt of court, or breach of some local custom, or of insulting any person of influence, it is customary to fine him, and upon any one being apprised by the paramount or sub-chief or principal man that he has been so " kassied," he has to acknowledge his offence and pay the fine imposed before any further steps are taken in any cause in which such person may be engaged.

There is a right of appeal from the decision of a sub-

chief to the paramount chief of the country, but the costs attending these appeals generally make them impossible to any except wealthy litigants.

Where the decision of the court is not carried out by the person against whom an adverse decision has been given, his property—and very often, if there is not sufficient property, his family, and sometimes himself—is taken to satisfy the judgment given.

Each chief has as a rule so many councillors or advisers, selected by himself, and so many elected by the people.

When a chief dies, the fact is rarely announced at once. The chief speaker or prime minister proclaims that the chief is very sick or ill, and unable to attend to State affairs. Later, it would be announced that the chief had gone to Futa—Futa Jallon being a kind of native heaven containing cattle and other desirable wealth.

The new chief is usually the senior male member of the deceased's family, but among the Mendes and a few other tribes females are eligible, and are frequently elected.

Upon nomination he or she lives alone and out of sight for two or three months in a hut near the last chief's burial place, where he is believed to hold communion with the dead, and thus learn how to govern wisely and well. Then he is escorted thence by the principal men of the tribe and carried round the district by an enthusiastic mob, permission being given to strike him, in order that his powers of self-control and dignity may be tested.

All members of the Protectorate tribes resident in any town of the colony are subject to the Tribal Ruler of their particular tribe. Every member of these tribes arriving in any town outside the Protectorate must within seven days report his arrival to his Tribal Ruler. The Tribal Ruler adjudicates upon and settles disputes arising between members of his tribe relating to:—(*a*) The indebtedness of one member of the tribe to another member, (*b*) The pawning of property by one

member of the tribe to another member, (*c*) Personal property and domestic disturbances, and (*d*) All other matters requiring decision in the interest of the peace and well-being of the tribe. The parties in any dispute have to abide by the decision of the Tribal Ruler and be governed accordingly. No member of these tribes may disobey the summons of his Ruler.

Every member of these tribes must carry out the instructions of the Tribal Ruler with respect to keeping his house and compound clean and he may not interfere with the Tribal Authority or disturb the meeting convened by the Tribal Authority. Usually each man pays the sum of one shilling monthly to the Tribal Authority, which sum is paid to the credit of an account with the Post Office Savings Bank in the names of the Tribal Ruler and two of the Principal Headmen. The moneys are disbursed by the Tribal Authority on objects considered to be by such Authority for the good of the particular tribal people in such town. Such objects include the relief of the poor and sick, burial of the poor having no relatives at the time of death, relief of any member of the tribe in distress. The Tribal Ruler does not disburse the moneys thus received by him except with the consent of the two Headmen to whose joint credit the contributions have been received by the Post Office Savings Bank, and no withdrawal is made without the written authority of the District Commissioner having been first obtained.

Customary fees are paid to the Tribal Ruler for the settlement of disputes provided that the aggregate amount of fees payable in respect of a dispute does not exceed twenty shillings. If any man remain in a town outside the Protectorate without regular employment for more than twenty-one days, or fails to give a satisfactory account of his means of subsistence, he is deemed an idle and disorderly person, and is liable, in addition to or in lieu of any other punishment, to be ordered by the District Commissioner to return to his chiefdom, and

if he fail within a reasonable time to comply with such order, he is liable on summary conviction to imprisonment with or without hard labour for a period not exceeding three calendar months. Any such man found in any Colony town may be interrogated by the Tribal Ruler or by a member of the police force as to his means of subsistence, his present place of abode, and the chiefdom to which he belongs, and on his failing to answer, or if his answers are unsatisfactory, he may be taken to the nearest police station, there to be detained with a view to his being charged under the last preceding clause. If a District Commissioner of the Protectorate reports that any man has, in contravention of this native law, left the chiefdom to which he belongs without obtaining the consent of the Chief or proper authority, such man is liable to be returned by the Tribal Ruler to his country.

Domestic slavery, an institution which still flourishes throughout West Africa, is quite distinct from the fearful and revolting slavery which has rightly been suppressed by all civilised nations wherever they may go. A domestic slave is one who has been either taken in war or as tribute, or has been placed in servitude for an offence against the community, or through inability to look after himself, or as a pawn for debt. Such a slave is not a mere drudge and chattel, but is almost invariably well treated and regarded as a member of the family rather than as a slave, frequently holding property and being eligible to succeed in certain cases to that of his master. The general policy of both the British and French Governments towards this institution has been not to recognise it officially and yet not to legislate against it except indirectly to prevent abuses. A master is not compelled to dismiss his slaves, and as long as the two work harmoniously together the law does not interfere with their relations towards each other. A slave has, however, the power of asserting his freedom at any time, for if he leave his master the latter can

enforce no claim to seize him and can be proceeded against if he resort to force. On the other hand, the slave leaving his master must show some good cause, for a sudden repudiation of obligations to their employers would result in equal misery to both the slaves and their masters. The former would have no means of livelihood, and the latter would be reduced to beggary and to detestation of the rule which had brought this about, while the great cities would be filled with vagrants, criminals, and prostitutes. Even now "the large majority of the criminal class consists," according to the Governor-General of Nigeria, "of runaway slaves." To abolish the institution directly would be inadvisable as it is not only sanctioned by the law of Islam, but forms an integral part of the social life of the non-Islamic peoples of the Coast. Nullification would mean wholesale confiscation of property among the Mohammedans and general discontent among the negroes.

Claridge in his "History of the Gold Coast and Ashanti" remarks: "The domestic slaves on the Gold Coast are a very numerous and contented class, and cases of slave-dealing and pawning, though much diminished in frequency and severely punished when proved, are by no means unknown."

CHAPTER V

NATIVE INDUSTRIES AND AMUSEMENTS

MUCH has been said of the laziness of African natives, but allowing for the climate, it is doubtful whether the West African is less fond of work than many Europeans. West African industry naturally divides itself into two groups, ordinary and special. The first of these subdivides into four distinct sections: (*a*) agriculture; (*b*) hunting; (*c*) fishing; and (*d*) trading, the latter, however, being frequently intertwined with the other three. Pastoral pursuits, *e.g.*, horse and cattle-breeding, are confined to so few West African peoples that this branch of industry may almost be regarded as special.

The agriculturists may be either tenant farmers, *i.e.*, independent families squatting here or there on or near Crown lands, or some European plantation; or they may be labourers either for a chief or for a European plantation. Plantation labourers work from 6 to 11 or 11.30 in the morning, with a short interval for a "snack," and again from about 2 to 5 in the afternoon. In Sierra Leone the native "drivers" or overseers receive from £3, the native superintendent £7 a month, hammock-boys and house-boys about 25s. to 30s. a month. In other British colonies the wages are slightly higher; in French colonies less. Gambling with dice and anything else to hand is a consummate vice, and quarrels and fights are a frequent result. Rum and gin, considerably diluted by the store-keepers, are their favourite drinks, and when these and the dice are in company together, or if the dispute be over women, knives are out, and sometimes lives are lost. To pay gambling debts, the natives borrow at enormous interest either from their

masters or, if near the coast, from some rich Creole in the neighbourhood, who often thus obtains control over their belongings after a scrimmage.

Life in a native village is not, therefore, so monotonous as in many a rural hamlet in more civilized countries. Further, both men and women frequently tramp many miles from their homes in search of more remunerative labour or for the gains of trade, so strangers are frequently seen on the high road. Women traders are many, especially in fish, fancy work, and articles of dress or ornament. At home, the women look after the piccaninnies or children, pound the maize or the coarse millet flour which is made into *kusskuss* or porridge, cook the rice and fish, peel and prepare the cassava root, boil in cauldrons the palm oil, and sometimes help to crack the kernels. In addition they frequently attend to all the crops around their *zimbeks* when their lords and masters are labourers upon an adjoining plantation. The "mammies" of those who are independent tenant farmers in the Colony attend only to the smaller plants in the vicinity of their homes, the tenant farmer having his plots scattered perhaps over a wide area; but they have to carry their husband's produce on their heads—frequently very heavy bundles—to the nearest store or town where it can be realised for cash.

Foodstuffs for immediate or home consumption form the principal products of the tenant or tribal agriculturist. Cassava, from which comes starch and tapioca, is generally cultivated. There are two varieties. The "bitter" cassava root contains prussic acid, which is eliminated by heating; the boiled juice, no longer poisonous, being used for sauces, and called "cassareep." The "sweet" variety can be eaten raw, and is very nice and nourishing when properly peeled and washed. Prepared into meal and cakes, it is even more appetizing.

The plantain is a kind of bitter banana, the shrub bearing it resembling our dock weed. When peeled, the plantain is cooked by being wrapped in leaves and steamed

like our potato. It is also eaten mashed like our "mealie," usually with a meat or fish sauce. Bananas, mangoes, and other fruit add to their menu. Benniseed is usually grown alongside cassava as it comes to maturity at a different period of the year. It resembles the "til" or "gingelly" of India. The seeds are pale or dark brown in colour according to the variety of the plant, and the oil extracted from them is yellow, clear, and without smell, besides possessing the advantage of being kept for a long time without becoming rancid. It could be used in Europe for making butter substitutes and for mixing with olive oil, although it appears only to be used locally for food purposes at present. The seedcake forms a valuable cattle-food and good manure, but as cattle are scarce here it is only used for the latter purpose and frequently wasted. In Northern Nigeria the plant is grown in separate fields, but in Sierra Leone it is grown as one of three crops, each coming to maturity at different periods of the year.

Rice is a prominent article of diet, and therefore of native industry. The rices of this country may be divided into hill and swamp rice, but certain varieties are grown by the natives in both habitats. Different results are thus sometimes produced from the same species of seed.

In cultivating hill rice, the bush is cut down about February, and, having been allowed to dry for some weeks, is then fired. The large timbers are collected and burnt. About June, when the rains have well started, the rice is sown broadcast and hoed in with a short hoe. It begins to flower about September and is generally ready to harvest in October or November. In harvesting, the ears are cut with a knife, tied into bundles, and dried on the stumps left standing in the ground. When dried, the rice is laid on the floor of the farm-house and the grains are threshed off the ears by the labourers treading on the bundles with a sort of circular motion. In other parts of the country the grains are pulled off

the heads by hand or beaten with sticks; the rice is finally winnowed by means of a fan.

The West African frequently renders rice more appetizing by boiling with it a piece of salt fish or salt pork, large quantities of which figure in the list of imports of a negro population. Rice cannot by itself be made into bread, as it contains little gluten. But it is very easily digested and of great benefit to invalids who cannot readily take starchy vegetables, such as potatoes.

It is used almost universally by black and white people in place of "mealies." The straw of the plant is a fairly good fodder for cattle. The husks or chaff are useful for manure and in a variety of other ways. Rice, bran, and the mixture of broken grains, dust, etc., are valuable cattle foods. Rice polish is the most nutritious of the by-products which result from the milling and cleaning of rice.

Swamp rice is grown on the banks of tidal rivers, at river mouths, and in swamps formed in the interior of the country by water accumulating in the valleys. In some parts of the country the rice is transplanted from nursery beds when about a fortnight old.

The native is, however, unwilling to work on his farm more than he can help, and he accordingly prefers to make use of the secondary bush which is at his disposal. There do not appear to be any economic objections to the continuation of this practice so long as there is secondary bush which could not otherwise be utilized.

Maize or Indian corn is also extensively grown in the north and north-eastern parts of West Africa. In the southern parts the principal food is the yam. This is a large root with a single tentacle, for which a pole has to be set up for it to climb. When the yam cutting is planted, a big cavity has to be left in the ground for the expansion of the yam. If the yam is simply put into the ground it cannot expand owing to the pressure of the earth. As can be seen, this method of farming

requires a certain amount of skill. An ex-official says, "Some people seem to think that in Africa you have only to scratch the soil and things will grow; but that is quite a mistake. The native has to work very hard. First he has to find a place in which to make his farm. Then the timber has to be cleared; and such timber as can be used for house-building is stored. Then the seed has to be put in, and after that weeding must be done—weeding in this part of the world is not an easy matter. Afterwards a fence needs to be put round to prevent deer and other animals coming in and feeding on the young plants. The more youthful members of the family are employed to beat tin pans to scare the birds away. While the crop matures perhaps the farmer can rest a bit, but it is not very long before he has gathered in his harvest, and then has to look round again for new farm land. From this it may be seen what a delusion it is to think that the native is lazy and does not pay much attention to his farm, and that such attention is not necessary."

Among products which are partly used for food, but more particularly for trade and barter are the oil-palm (oil and kernels), ground nut, kola, and cacao. Of these, the industry in the first is general throughout West Africa, those in the other products being confined to certain districts, although, perhaps almost everywhere a kola tree is grown for immediate family purposes.

The palm oil and palm kernel industry is one of the oldest, most popular, and most profitable of native industries. To secure the kernels, the general practice among natives is to climb the trunk of the tree by the aid of a stout creeper, steps up the tree having been previously made by the bases of the leaves cut off in the course of pruning or cleaning. Arrived at the top, say about sixty feet from the ground, the boy severs the bunches by an axe; then descending, collects them in a heap or heaps, covering them with plantain or banana leaves, and either leaves them exposed to the sun for

four or five days, or at once treads and beats them. The heat or friction causes the fruit to drop away from the stem and the porcupine thorns, which before tenaciously held them. The nuts are then sun-dried, while to force the oil from the fibrous pericarp more beating or treading is performed. Some ferment, some boil the oil. The dirt or sediment having fallen to the bottom the floating residue is taken in calabashes or tins to the traders who cork it. Palm oil, as prepared by natives from freshly cut fruit for their own use in cooking, is a pleasant-smelling and yellow-coloured fat, which is sometimes eaten and relished by Europeans residing in West Africa; but, as not sufficient care is taken in the preparation of the large quantities of oil required for export, together with the length of time elapsing during transport, it is generally very rancid when it reaches the European market.

In the olden days one of the chief occupations of slaves was that of cracking palm nuts. Now this work is left to boys and women where modern machinery is not yet used. After the nuts have been dried in the sun, they are heaped up under little sheds to protect them from the rain, or cracked on rocks by a stone held in the hand. In some places the nuts are put on a block of wood resting on the ground between the legs and are then struck with a piece of iron. In this way one person can crack from 15 lb. to 25 lb. of kernels daily. The kernels are then packed in different kinds of baskets and taken to markets near rivers, where they are bought by native middlemen. Competition is very keen, and middlemen are tempted to adulterate the kernels by adding shells to them or by soaking them in water for two or three days. Finally the kernels are taken in canoes down rivers or by rail to the European traders and sold by measurement at so much a bushel.

In the north-west and north-east portions of West Africa, the ground nut forms the basis of the most

important industry. Nearly the whole male population of Senegal is engaged in this industry for about eight months in the year.

At the beginning of the planting season, about June, after the first rains, thousands of natives from a distance—"strange farmers"—offer their services to the growers. They are housed, fed, and given farms to cultivate. In return they give half the produce to the landlord. After the nuts are sold, off goes the farmer, not to return, perhaps, for years.

The kola or guru nut is prized by the Mohammedan and pagan natives alike, not only for its special stimulating qualities, but for its "jiji" associations, as it is used at almost every religious rite or social function from Gambia to the Cameroons. The kola industry is therefore an important one, and from the West African point of view, it is local. Native traders visit the various African ports and convey the kola or guru nuts, delicately wrapped in leaves and packed in large baskets to sell at a large profit in Kano, Zaria, and Gando, from which places they are often retransported to Wadai, Borum, and even to Khartum. These nuts are white or crimson, and number five to fifteen per pod. When deprived of their seed coats they are masticated while fresh, being very stimulating and sustaining, and consequently are used in medicine to prevent fatigue and to stimulate the nerves. The prices at Freetown vary from about £6 10s. to £13 a measure (176 lbs.). There is, however, a huge and constant local demand. The annual value of the kola nuts exported exceeds £100,000, but only the throw-outs and undersized nuts reach Liverpool or London, where, selling at 2½d. to 4d. per lb., they are used as an adulterant for cocoa.

The kola of Sierra Leone is more prized than that of any other West African colony. The trees are extensively grown throughout the Protectorate, and also in Ashanti, another great kola centre, where almost every

WEST AFRICAN FOOTBALL TEAM.

village has its kola grove, each tree of which bears a value of about 30s. With proper cultivation a kola tree should yield nearly double that revenue.

The native propagates the tree from seeds which are germinated in the mud of the marshes. As soon as the seed starts sprouting he sows it at stake. He always chooses a well-shaded spot in the forest that surrounds his town. Unfortunately he plants his seeds too close together, and instead of placing them 18 to 24 feet apart he leaves only 5 feet between them. Having established a few trees he continues the propagation by layering down the lower branches, and so obtains two or more young trees growing round the larger ones. Thus his kola grove is finally planted with trees 2 feet apart. The native never attempts to prune off the forked stems, but seems to prefer a number of weak stems and sucker shoots to a healthy tree. In short he works his plantation so that he gets the minimum possible yield from the maximum number of trees. He also surrounds his trees with "medicine," and makes deep cuts in their stems, and these he believes will cause the trees to bear more fruit.

Some of the natives believe red ants help to fructify the tree, but the Temnes surround the tree with the blood of chickens or cattle to attract the red ants from the tree and then kill them, *en masse*.

The gum copal industry also employs numerous natives, but not so many as formerly. To tap the gum the native uses a miniature hoe with a sharp cutting edge and a handle about 12 inches long. At the beginning of the dry season he visits the gum belt and chops small holes about 1 inch square and $\frac{1}{4}$ inch deep all round the stems, as closely together as possible, and to a height of 20 feet. The gum exudes and hardens, when it is collected.

The average price paid by the local traders appears to be one shilling a pound. No attempt is made by the native to grade his gum or to separate it from dirt and

chips of wood. By cleaner preparation and grading, a higher price could be obtained.

The cocoa industry, as being a comparatively recent yet perhaps the most successful of native agricultural industries, is noticed in a special chapter (Part IV.). So also is the rubber industry, in which hundreds of natives participate. Suffice it to say of the latter, that atrocities are unknown in West Africa, and even those of the Congo are now known to have been exaggerated for a purpose.

Throughout the eastern part of French Guinea, the Senegal and Niger territory, and the northern provinces of Nigeria horses are found in very large numbers, while the pagans of the mountain country own a quantity of hardy ponies. The Hausa horses vary greatly in type. While only a small proportion are serviceable animals the majority are of a distinctly poor class. The best are those which are either imported from, or are offspring of horses from Asben or Bagazzam, in the French Sahara. For some years the more progressive inhabitants, whenever opportunity occurred, have imported horses from Asben and Bagazzam, chiefly on account of the reputed excellence of the breeds. While many of these are good, some are by no means of a serviceable type, and the natives lay too much stress on the nominal breeding without paying sufficient attention to the animal itself. It is doubtful if any of the best specimens have left Asben or Bagazzam.

Native methods and management do not facilitate the breeding of a good-class horse. The custom of leaving all horses uncastrated naturally leads to the breeding of weedy animals, and the appearance of the majority of the mares shows evidence of neglect. While some owners of mares attempt to select a suitable stallion, the breeding of a good stamp of foal does not appear to receive the attention it deserves, and the raising of a good horse is very much a matter of luck. By careful selection and the using of only the best

entires a good type could be raised with the material already in the country if some good Asben sires could be obtained. The pagan hill pony is a small, hardy, and active beast, but without doubt the introduction of new blood of the stamp of the Basuto pony would bring about improvement both in the pagan and the more weedy of the horses owned by the Hausas.

The number of cattle in Northern Nigeria is about 3,000,000, and fully three-quarters of this total are contained in the provinces of Sokoto, Kano, Bornu, and Bauchi, a single place of 100 farms frequently possessing from 200 to 300 head of cattle. The type of animal varies very much, but the two breeds most commonly met with are a white and a red. Both of these show many variations, especially regarding size. The white, which is largely fancied by the Fulani, is the heavier animal of the two.

In addition to these one finds large numbers of indiscriminate colouring, size, and stamp, particularly among stock owned by the small farmers. Taking the cattle generally and considering the native methods, it is surprising to find the class of animal so good as it is. Although one rarely sees a level mob, and the majority are of a leggy, narrow, and weedy type, yet in every herd there is always a fair number of moderate animals, while frequently some really good beasts are met with.

So far as the actual raising of cattle is concerned, it seems to be the exception to pay any attention to breeding by selection. In some parts the owners state that bulls are interchanged between herds ; but the general rule appears to be to allow all cattle to run together throughout the year, and during the dry season when cattle are massed in large mobs indiscriminate mating must, to a large extent, prevail. The general appearance of most of the cattle shows evidence of inbreeding, which probably to a great extent accounts for the low birth-rate.

The manufacture of salt from sea water is a prevalent

native industry along the Guinea Coast. In Togoland the amount produced is small on account of the unsuitability of the coast formation. The lagoons of French Dahomey produce a great quantity of salt. The principal place for its manufacture is, however, the district of Great Kitta around the lagoon in British territory (Gold Coast), between Lome and the mouth of the Volta. At Giraul, Mossamedes, in Angola, there is a huge salt field which employs a large amount of native industry.

Fishing is another native industry along the coast and tidal rivers. Fishermen, however, do not follow their calling with regularity. Tuesday is the unlucky day to fish in West Africa ; and as the proverbial unlucky Friday of Europe has become known out there, advantage is taken to secure two days out of the seven as holidays.

Unbusinesslike methods are also noticeable in the implements with which catches are made. The youth who fishes from the cliff uses nothing but the hook and line of the sporting angler, without the rod of the latter. The cliff fisherman shoots at the fish with bow and arrow. The foreshore woman throws a poisonous decoction of herbs which, as it quickly stupefies the fish, enables the women to catch the fish in large wooden bowls. Mid-river fishers make catches with a cumbrous latticework device shaped similarly to a large rat trap. The estuary fisherfolk who venture to parts of the river adjacent to the sea, do so in coffin-shaped, dug-out canoes, each scarcely large enough for a man and ten herrings. In the more advanced centres, in Sierra Leone, for instance, the most pretentious implement used by sea boatmen is the ordinary seine-net.

In the extreme east the ivory industry is most prominent. The west has been largely denuded of its ivory bearing animals, and those that remain are protected.

Ivory on the West Coast of Africa is harder than that on the east, and the best comes from the Cameroons

district, from which part about half a million kilos are exported annually. That of Loango, Congo, Gabun, and Ambriz ranks next, that of the last-named at one time being very highly esteemed, but there is very little of it now. That of the Gold Coast and Sierra Leone ranks next. The ivory of the French Sudan is nearly always "ringy." African ivory should be of a warm transparent, mellow tint, with little grain or mottling.

Many of the varied and special industries of the different peoples have been noticed in Chapter II. As a rough classification, however, it may be noted that those in Senegal are weaving, pottery, brickmaking, and the manufacture of trinkets; in French Guinea, hides and tanning; in Sierra Leone basket work, iron-smelting, cloths and cottons, and some carving; in the Gambia, bee-keeping, boat-building, and goldsmithing; in the Gold Coast and Nigeria, mining, iron-smelting, leather-working, rubber and timber cutting, also wood carving, and, in the northern parts, horse-raising; and in the Congo, rubber and ivory.

Perhaps, however, the highwater mark of native industry is to be found in the zeal with which some of the people, particularly those near the coast, apply themselves to education. Many have not only passed through the best local schools, but have visited England and taken high honours at the University and Bar. In this respect, West Africa is far ahead of any other black-peopled country. All along the coast are to be found skilled native lawyers, doctors, clergymen, and editors. The native Medical Service, indeed, has already received recognition by the Government, and its work has been most meritorious. Several of the chiefs are eminent lawyers. To take only one instance, among many, which came under the author's personal observance: Mr. J. B. Koranteng, who was called to the English Bar, and who has been practising at Accra, was in 1915 nominated Omanhin of Akuapim, in

succession to his late brother. Commenting on the step, the *Gold Coast Leader* remarked that "it is a sign of the times that in many districts in the colony when Stools are now vacant educated natives are chosen to occupy them. The mass of illiterate inhabitants of the colony look upon their educated sons and brothers as their natural leaders, and whatever gulf there was between the two classes in the past is now being rapidly bridged."

As for the native press, it is growing apace, and every colony has at least one paper printed in good English and issued weekly, fortnightly, or monthly. Of these the principal are the *Sierra Leone Colony and Provincial Reporter* (edited by Mr. T. J. Thompson, a barrister), *Sierra Leone Weekly News*, the *Gold Coast Nation*, *Gold Coast Leader* (this has recently celebrated its fifteenth anniversary), *Lagos Standard*, *Nigerian Times*, and *Aurora* (Onitsha). Although each of these is independent and outspoken regarding the slightest of native grievances, it is noteworthy that all are fervently patriotic. The following extract (1916) is typical of all :—

> "Our loyalty to the British throne is proverbial and universal. We appreciate and are grateful for the protection of our lives and property under the Union Jack. England's joys and sorrows are ours. God Save the King!"—*Sierra Leone Colony and Provincial Reporter.*

Hunting is partly an industry, partly an amusement; but the native cannot be described as a "sport." Certainly the native method of hunting elephants is not sportsmanlike. With the aid of dogs they stalk and edge the animals into a suitable place, then fell trees which they lash together with bush rope round an enclosure, taking care not to scare the elephants into a rush. The trees are smeared with a preparation of oils, the smell of which the elephants loathe and consequently

YABAGA MARKET PLACE.

DONKEYS LADEN WITH SALT.

GOODS ON SALE.

turn back from it, otherwise no enclosure would hold them. Poisoned plantains are thrown in, the elephants becoming drowsier as they eat. Any water, if it be not running water, is poisoned. Watch is kept for days—the author has known one such preparation to take a month—until the medicine man gives the signal. Then the best hunters steal into trees in the enclosure and fires are lit to scare the beasts. Even then some occasionally get away.

Many African peoples take the utmost pains to propitiate an elephant or a lion after he is killed, lest his ghost should haunt them, or his tribe carry on a vendetta to avenge him. Some will not kill a crocodile, or a hippopotamus. Others, like the Fans, will kill anything without remorse.

Apes and birds are hunted by the Mpongwe with crossbows made of ebony.

Native hunting of the antelope or duiker is also crude, cruel, and confusing. The hunters congregate on a path with the wind behind them for preference, armed with flintlocks, old metal, sharp stones, and iron nails. Boys carrying tomtoms or old tins on which to make a noise, rush into the bush and set the grass on fire, beating their tins or tomtoms at the same time. The scared animals rush against the wind into the hunters' path, and are there assailed by deafening and deathly volleys. The carnage is great but it is a marvel that some of the natives do not maim each other. Sometimes, also, pits are dug to a depth of several feet, with a sharpened stake inserted to impale beasts. Strangers have been known to have fallen into these traps. Such pits were extensively used during the war in 1898.

All sorts of deer abound in different parts of West Africa so that even with a "qualified" licence those enjoying or having time for hunting can obtain good sport.

Music and dancing constitute the chief amusements of the natives. The richer natives have the musical box

and the cinema or lantern imported from Europe, but the more primitive types content themselves with very simple instruments. A favourite, perhaps, is the "balangi." The "balangi" is usually made from the wood of a dead rosewood tree cut to the proper size, and then laid in the ground to season; after about six months it is taken out, cleaned up, thoroughly oiled, and placed in the sun (during the dry season) for a few weeks. It is then ready for use and the strings are fitted.

A similar instrument is made from a gourd, partly covered with goat skins, and narrow crosspieces of bamboo are nailed over it. The music is produced by striking the bamboo pieces with sticks. Two men play and two girls dance. When the latter rest, those around join in a kind of chorus chant, at once weird and fascinating.

An attractive dance which the author witnessed in Sierra Leone is the Sword Touch Dance. A spacious ring is formed by the spectators. At the beating of the tomtoms or sang-bois, each warrior steps into the centre, stripped naked but for a cloth about his loins. Magnificent muscular specimens they appear as they move in the light of the flickering torches. Caps or coloured handkerchiefs circle their heads. The arms, knees, and ankles of every dancer are hung with bunches of fetish charms. Each man is armed with a heavy-bladed sword. On first entering the ring, each warrior advances to the centre. There he stands like a statue, gazing, sword in hand at the assembling audience, while the beating of drums and throbbing of tomtoms continues and grows louder. The performer holds out his blade at arms' length, and with the point describes great circles with a sweep and a swiftness that the eye can scarcely follow, cleaving the air in lightning flashes above his head, or flitting in fiery arches round his body, while the thud of tomtom and drum is redoubled and the onlookers enthusiastically applaud.

The dancer has, by this time, worked himself into a fearful frenzy. One can see nought of his whirling blade save a few steely sparks in the moonbeams. Then twirling and dancing round the circle when excitement is at its height, and the dance at its climax, the warrior suddenly bounds across to where his chief is sitting, and, driving his weapon point foremost into the ground, crouches at his feet.

CHAPTER VI

SECRET SOCIETIES

THE secret society is to the West African what the church is to the European or Asiatic, a bond of kinship and fellowship between members subscribing to its rules and its dogmas or practices, and a link between man and the unseen and unknown. It is not secret in the sense that certain political societies in Europe, Asia, or America are secret, because directed against the existing form of government or its leaders. There is not, probably, one secret society in West Africa which is not known, and has not been known for years, to the government of any particular colony; and some of these societies, like the Porro and Egbo, have been utilised by, and have given assistance to, the Government in maintaining good order, and in otherwise consolidating the people. Others have been a constant source of worry and grave anxiety to the Government, not because they are politically antagonistic, but because of their bloodthirsty rites, and their tendencies to revive cannibalism as a practice. Such are the Leopard, Alligator, and Baboon societies of Sierra Leone and the *Ekkpo Njaawhaw* (Ghosts—the Destroyers) in Nigeria, which, because of such practices are necessarily more "secret" than the other societies, and therefore, perhaps, demanding premier notice, although relatively not so important.

Attention has been drawn to the last-named society by Mr. P. Amaury Talbot, a well-known District Commissioner of Nigeria, and a distinguished anthropologist. He says: "My attention was first drawn to this dread society, under the name of 'Ekkpo Njawhaw' (Ghosts—the Destroyers), by a poor woman, who brought some fragments of charred bone, which she asserted was all

left to her of an only brother who had fallen a victim to the vengeance of one of the chiefs of the society. A little later complaints began to come in from missionaries as to cruel maltreatment of school children and other converts peacefully proceeding on their way to church. A little girl seven years old was only rescued with great difficulty from being offered up, after the sacrificial dress had been placed upon her. A sudden visit, however, planned with great secrecy, found them unprepared. The inhabitants concerned went into hiding or set forth to summon help from confederate towns. Word was left that all had gone to a 'far country,' but a simple strategy brought them tumbling back, and the expression of their faces was comical in the extreme when they found that the summons to return, beaten out in drum language, had been dictated by the white man. Faced by the unexpected, the guilty parties were persuaded to submit to trial."

The Human Leopard Society is a secret organization in Sierra Leone, which, because of its bloodthirsty and cannibalistic rites, has been proscribed by the British Government since 1895, but which has never been entirely suppressed. Periodically, the hinterland of Sierra Leone is startled by a series of murders, which are traced to this and the similar organizations mentioned hereafter.

The origin of this society is lost in obscurity, but is not believed to be very ancient. Some authorities (*e.g.*, Mr. Alldridge, ex-District Commissioner) consider its age to be "not more than half a century," while others trace it yet more recently to a group of native traders in Sherbro, or Mendiland. As early as 1854, however, at Port Lokkoh, which is not in Mendiland, there was a burning of "human leopards," and the author was told, when in the Temne country, that human leopard practices had once, about seventy years ago, been very prevalent in that district, but had been stamped out vigorously by burning not only those charged with the

offence of "turning themselves into leopards," but also their families and villages. During the Human Leopard trial also at Gbangbama, in 1913, Temne visitors openly criticised the waste of time in trying the prisoners, and suggested the drastic measures which had succeeded in their country many years before. Apparently, therefore, the Leopard Society in the Sherbro country, whether of native traders, or others, was a revival of, or a superstructure upon, a more primitive organization, which probably first did "leopard acting" and ate leopard flesh or animals which leopards killed, then mixed or drank their own human blood, or scraped flesh to preserve secrecy, and gradually developed cannibalism. At first, also, it was composed of lesser people, and perhaps protective against the chiefs, but later the chiefs themselves were drawn in and became leaders.

The first record of the later Human Leopards is in 1888. In 1891 occurred the fearful burnings of the Human Leopards by the Tongo players. In 1894 the Human Leopards broke out afresh, and in 1895 an ordinance was passed making the Society illegal. This was amended in 1900–1 to include the Alligator Society. From 1903 to 1912, 186 people were charged, and 87 sentenced to death for participation in murders connected with the Society. In 1913 many influential chiefs were convicted of participation in these societies. Some suffered the capital penalty, some were exiled, and many imprisoned for various terms. The Ordinance was also amended to include the Baboon Society. Before 1913, the Human Leopards had not been found among the Gallinas or Vai people, or in Konadugu district.

Members of the Human Leopard Society have a special mark made (usually upon their buttocks—because this part is often the only covered part of the body) by piercing the flesh with an iron needle—which raises it—and shaving off a thin portion. The blood taken from the wound is placed on the *Borfima*—a special medicine of human fat and blood. This affiliates

the initiated person to the medicine, which is regarded as the " mother " of the Society. The wound is treated with *Nikori*, an antiseptic made by grinding the bark of the wild ground nut. Members reveal themselves to each other by a movement of the second finger across the palm when shaking hands, and also by a peculiar rolling of the eyes. At the initiation feast it is said that the novice does not know that it is human flesh of which he is partaking. When it is revealed, the fact frightens him from betraying his colleagues. Meetings are only held when the leaders believe that the *Borfima* wants renewing or " blooding." Usually the victim has to be provided by a member, and is preferably a young boy or girl who has " a bit of the devil," or, in other words, full of virility, while the member who has to provide the victim is usually an elderly man who is a candidate for, or a recent recipient of promotion, *e.g.* from a *Mahawuru* (sub-chief) to *Mahawa* (paramount chief).

Sometimes, disguised in a leopard skin and armed with a knife shaped like a leopard's claws, the man deputed to perform the murder would lurk in the bush and strike his victim in the back of the neck, usually causing instant death. Upon other occasions, the victim once decided upon, is watched for a few days, isolated on some pretence, and led before the assembly. Two important members then point two fetish articles at the victim. These articles are usually a *firi*, or horsetail, decorated with charms (*sebbehs*) and an Aku or Yoruba cap, also covered with charms. While thus diverting attention, a third member steps behind and stabs the victim in the side or back with a knife. Seized by several members, the veins of the victim's throat are then opened so that the blood may flow upon the *Borfima*. Some of the most important people who are allowed to keep personal *Borfima* step forward in seniority to catch a few drops for their medicine bags. Then the body is cut open, the stomach being first flapped over the chest, and the interior organs removed. The

breasts are given to a *Mahawa*, and if another *Mahawa* be present, he gets the scalp containing the hair, because strong medicine (*lassimo*) and charms can be made from human hair. The heart and the toe-nails also go to important people. Others name in turn the piece they desire. Then portions are burnt by fire and the bones, picked clean, left lying near the spot.

There is little doubt that the elder men of this society, who are, in almost every case that has been tried, the worst offenders, are imbued with the idea that the eating of young human flesh and blood increases their virility. But the institution has proved very attractive to the savage mind, and its skilful organization has frequently made its members immune from detection.

The procedure of the Alligator Society is conducted on similar lines to that of the Leopard Society, except that the murderer is disguised as an alligator, and his special form of murder consists in tearing out the victim's stomach. The Leopard Society operates south of the Government railway, the Alligator Society on the north, particularly in the Rokelle river district.

In a creek far up the Rokelle river the author saw in broad light a runaway black, who was being tracked as a thief, seized by what appeared to be an alligator. But, instead of being sucked down into the water, he was literally " carried " along the reeds into the bush. The boys who were following him instantly gave up the chase, and stopped the author, saying the river god had taken the thief. Having seen enough alligators, however, to know all their movements, one guessed the truth, though allowing the natives to think otherwise, lest one might become a " dangerous " person in a secluded part of the world where Nature rules.

The observation of this last incident, however, in which the victim was distinctly an outcast, led the author to inquire into some of the Alligator Society's operations. From the sparse information obtainable, he is inclined to regard the Alligator Society, at least,

THE STILL SILENT STREAM.

PAPAW TREE.

FAMOUS MOSQUE AT KANO.

as an institution primarily for putting out of the way by a kind of lynch law a dangerous or undesirable member of the community, whom it would be difficult to arraign before the District Commissioners, many miles away, and against whom it would be, perhaps, impossible to establish sufficient direct evidence for conviction.

The distribution of the body or blood in such cases is merely an act of propitiation to the gods, an offering to the *bofimoor* of the community, to prove that the act is not from personal but from social motives. That this inner idea lurks behind many of these secret societies is probably the cause of their survival against all attempts to suppress them. The Governor, in his last despatch upon the subject, remarks : " The eating of human flesh is only part of some ceremony which is believed to have the effect of increasing the mental and physical powers of the members of the society."

The Human Baboon Society operates in the Karina district of Sierra Leone and, according to the evidence of informers at a trial for the murder of a girl at Bokamp, in 1913, it was only formed about 1907. It included ten women among its members. The victims were in all cases young children. At a meeting of the Society one member, dressed in a baboon skin, attacks the victim with his teeth and bites out pieces of flesh which the other members devour. The spirit of all members becomes centred in the one wearing the baboon skin, which, when not in use is kept in the forest, guarded by an evil spirit.

The Tongos, previously mentioned, were a special class of medicine men from Upper Mendiland, who were believed to be experts in detecting cannibalism. When, at the end of the nineteenth century, the Human Leopards were particularly conspicuous and mysterious disappearances became common in Lower Mendiland, these people were called upon to scent out " the heresy," and, because the suspects were sometimes run to earth by means of a barbaric play being acted (suggestive of

Hamlet's bringing home his father's murder to the suspected assassins) these medicine men were often called "Players." Upon such occasions they wore leopard skin caps with side-flaps dropping over the face, and a leopard's tail with bell attached hanging down from the back of each cap. A leopard skin jacket, short cloth knickers and gaiters, each trimmed with leopard skin—wrists, ankles and elbows being similarly adorned—completed the costume. The victims were marked out by a blow from the Tongora—a knobbled staff set with sharp instruments and veiled with leopard skin—which sometimes killed them outright. Whether killed or not, however, they were thrown upon the fire by the excited people.

Sometimes, however, instead of a play, the village people would be drawn up in a line in a cleared space (*Korbangai*) outside the town, and their names called by a spy who was in the pay of the Tongos, certain questions being asked each person in order to frighten anyone who had been guilty of anything wrong. Before arriving on the scene it was the practice of the Tongos to send emissaries into the neighbourhood, to obtain information about suspected people and others. The names of those who seemed suspicious or evasive, or were believed to have secret marks, were then given to the chief Tongo (*Buamor Neppor*) and his two assistants *Akawa* (Big Thing) and *Bojuwa* (Great Thing) who were concealed in an enclosure in the Bush (*Mashundu*). These medicine men were supposed, as each name was handed to them, to pull out a piece of hot iron from a cauldron of burning oil. If the hand were burned it proved guilt.

The victim, thus detected, was brought before the *Buamor Neppor*, who extorted from him and his family as much money as possible, and then invented some excuse for burning him to death. This bribery and "fearfulness," however, is said to have been a subsequent development of the Tongo society, which, apparently, at first, was protective against cannibalism and murder.

The collusion of the Tongos with those who wished for various reasons to remove certain influential people from the neighbourhood, caused them to become as dangerous as was the evil they were called upon to combat, and when, in 1891, they threw the principal Mende chief and eighty others into the fire, Mr. Reginald Brett, Master of the Supreme Court, was sent up to the Protectorate to make some enquiry. He reported on his return that the Tongo Society was in collusion with other persons, and had prostituted its usefulness to political ends, using its undoubted power for the removal of influential or prominent persons in the Protectorate not connected with any unlawful society. As a result, the Government on May 5th, 1892, enacted that every Tongo should leave the Colony within twenty-one days, and that the Tongo play, or dance, should henceforth be illegal and must cease.

Sierra Leone appears to be conspicuous for such dreaded and subversive societies as those just mentioned. But it is also known for those which have become valued as well as celebrated throughout West Africa. Foremost among these are the "Porro" for men, and the "Bondu" for women. The latter will receive mention with other women's societies.

The origin of the Porro is unknown, but it is certainly one of the oldest of West African secret societies, and for many years, if not now, formed a sort of federative council of five different but neighbouring races. It seems probable that it was an early association for self-protection against the nefarious schemes of chiefs and headmen of tribes, acting as *entrepreneurs* to Europeans on the coast and to the Libyo-Berbers from the deserts, both of whom sought slaves. The authority of the chief or headman did not extend beyond the actual village, and the bush, then, was much thicker than it is now. Whilst liberty was insecure in the villages, concealment and subsistence were not difficult in the forest, and many individuals escaped slavery by escaping from their

homes. But by themselves they were helpless against the beasts of the bush. Association was necessary, and lest any should be a spy or prove a false friend, rigid rules were enacted, marks or mutilations were enforced, and secret signs and sounds were used for recognition. Later this federation became so powerful that not one of the five peoples dared war against the other, if the "Grand Porro" forbade it, the erring community being pillaged for four days by warriors selected by the Porro from the neutral cantons. The outward marks of the Porro consist of two parallel tattooed lines round the middle of the body, inclining upwards in front towards the breast, and meeting in the pit of the stomach. There is also a secret mark, probably distinctive of the grade or rank, which is hidden by a loin cloth or a shoulder robe, or by a prominent forelock of hair. When travelling through the bush a small reed whistle used to be worn by a Porro, and a peculiar sound emitted therefrom warned others of his proximity, and was answered by the fraternity if any were near; but as a similar whistle was used by the Leopard Society and was forbidden by a Government Ordinance, this is practically obsolete.

The Porro is by far the most powerful secret society in the Sierra Leone Protectorate, for by its laws about five different races may be said to be governed. Males only are eligible—those for the local "Porro" at one time not under thirty years of age, those for the "Grand Porro" not under fifty—and the revelation of its secrets means death or complete tribal excommunication and ostracism. At one time the inner section of the Porro, which, among other rites, indulged in forms of homosexuality, held up the roads and passes, exacted toll from those who traded or travelled, and often offered death or membership of their society as alternatives to their victims.

Whatever the past of the Porro may have been, the Government recognizes it as a real power in the land, the mysteries and rigorous methods of which really

regulate public opinion and form a sort of moral tribunal to which the community is forced to bow. Both in the past and present also, it has undoubtedly extended protection to many who, individually, might have fallen victims to the Human Leopard, Human Alligator, and Human Baboon Societies, whose reprehensible practices and tendencies to apophagism have caused special legislation to be enacted since 1900. It has also prevented tribal wars.

The society meets in the dry season, from the end of October to the beginning of May, and Porro boys have to live in the bush during the greater part of the rainy season. During this time the devil is supposed to be "pregnant," and to be giving birth to the "Porro" boys, a weird belief which is shared by certain Congo tribes. "Porro" boys wear a twisted rope of leaves resembling fern, wound round the waist during their novitiate; and when they finally emerge from the bush they are allowed a day's freedom to purloin poultry or any other property they fancy and can obtain. Naturally, the villagers on such occasions, as in early English days when our kings and their retainers wandered round the country for similar purposes, take care that little is left for annexation.

A Porro boy, while in the initial stage, must on no account sleep outside the "bush." During the trial of the Human Leopards in 1913, it transpired that this rule was sometimes broken—but not with the consent of the *Kumrabai* or "Grand Master"—partly from boyish mischief or instigation of relatives to have a "night out." If detected, the father was subject to heavy penalties. Should evil overtake the lad also, he would forfeit his right to the special funeral rites, which are as follows:—

When a boy dies in the bush he is buried there, and his death is not announced until the Porro period is finished—or "pulled"—as they put it in Kru English. Then the Lakai, or Head Messenger of the chiefdom (who

is also a special officer of the Porro) carrying an earthen pot, is escorted into the midst of the mothers awaiting the return of their sons from the bush at the entrance to the town. The Lakai breaks the pot at the foot of the deceased boy's mother, and thus announces the death.

After the women have wailed for many hours, a funeral dance is given by the parents or nearest relatives who provide food and drink, and, if wealthy, may prolong the dance for many days and nights.

Two important personages in the Porro deserve mention. Every important chief is accompanied to the ceremonies by a Tasso, arrayed in a startling costume consisting only of skulls and thighbones, feathers and fibre network. On his knees and ankles are plates of native iron, which clang and jingle as he walks. When one of these interesting creatures dies, all the women in the town are driven out until he is buried.

The other personage is the *Marbori Debhoi*, or "man-woman," a woman who has accidentally gazed upon a Tasso, and who, consequently, has been taken into the bush and "medicinally" treated. With the exception of such a personage, and that of a chieftainness in her own right (who may not marry, but may have a consort) who is admitted into the Porro, this society is for males only.

The Kofung is a secret society which is very popular among the Limbas and Korankos, and also among some western tribes. Its rites are mournful and morbid. A candidate simulates death, and is supposed to be made to return to life by the officiating members at the initial ceremony. As he lies on the litter apparently dead, the members dance around, raise him, and wash his eyes with a lotion prepared from the bark of a cork-tree. When the dance is over, the novice stands over a fire, the chief of the sect holding a burnt stick before his eyes, and forcing him to swear the sacred oath of the society.

The "Kofung" man may be recognized by a brass ring on his toe, thumb, or wrist. A member is recognised

by a brother in the order, if he cross his arms or two twigs. Every member of this Society is supposed to have an attendant spirit who can be summoned if required by uttering certain magical words and calling the spirit by name seven times.

The Kofungs believe they can transform themselves into animals unless tied up to a piece of cork wood, when this power of enchantment is broken.

The "Yassi" or "Society of Spots"—so called because all its drums, swords, knives, or other instruments, and even its medicine are spotted with different colours—appears to exist chiefly for the provision of a select hospital for those who have been affected by some "medicine" of their own or an enemy's fetish, and can afford a decent fee. Only men from the "Porro" and women from the "Bondu" are apparently admitted, so, like the other secret societies, it is distinctly a caste or class organization.

This is a mixed society and is mentioned here because of its intimate connection with the foremost societies of Sierra Leone.

The system of secret societies is indeed prevalent in most parts of West Africa; but only a few of the most noted can here be described. Among the Yorubas, for example, the Oro, the Ogboni, and the Egungun are prominent.

Oro is both a religious and socio-political society and maintains its awe and dignity even under modern conditions. No women are admitted, in any circumstances, as members; and even from its public demonstrations—for it has both secret and public meetings—females are strictly excluded. The yearly festival is held about September, when novitiates are initiated from amongst those capable of keeping secrets. Whenever any new law is considered, or any capital punishment or banishment is to be inflicted, Oro is consulted.

Ogboni is a senatorial society and a few elderly women of good birth are admitted. Such women wear certain

cotton strings tied round their waists and are for ever precluded from marriage. Its principal members form the king's cabinet and their funerals are conducted with full masonic rites.

The Egungun society has for its principal function the subordination of women and the symbol of resurrection. Egun is known to the males as a man dressed up, but they respect the dress and keep up the play for the sake of the women whom they say need the assurance that the chief has risen from the dead. The Egun wears a net-like mask in front of his face, giving him a weird appearance.

The Ovia society of the Bini peoples and the Mbundu of the Kakong are similar guilds.

The Mandingoes have the "Mumbojumbo." An image, eight or nine feet high, made of the bark of trees, crowned with a wisp of straw, and clothed in a long coat, is brought out when the men have any dispute with the women. A member of the society conceals himself in the image and acts as judge. He also forces the women to dance or sing, any who refuse being whipped. None but males over sixteen years of age are admitted as members.

In French Guinea is a peculiar society called Belli Paro, the neophyte in which has to spend nearly five years in isolation before being admitted to full membership. His neck is scarred and his body adorned with feathers. After renouncing clothes and money he is given a new name.

The Egbo Society or Club is the most powerful in Nigeria, and under native rule it usurped practically all the functions of government, made trade almost impossible to non-members, and exercised a deep influence upon the religious and mystic instincts of the people. Even now, its clubhouse is usually the most important building in every town, and the smallest village has its Egbo shed. Its origin is lost in obscurity, but there is a popular folktale seeking to explain how Egbo "images"

WEST AFRICAN CHILDREN.
[Ordinary and Sunday Clothes.]

first came from the bush into the towns and why they run up and down the path, beating all those who come in their way. This story is related in full by Mr. P. Amaury Talbot in his fascinating book "In the Shadow of the Bush." The story is probably, however, far from the truth, as the black man will never reveal the origin of such an association, even if he knows it, nor will he teach the official the "Nsibidi" or primitive secret writing connected with the society, lest the white man should know all the Egbo signs and the secrets of the animals. The Ekoi people claim to have originated the idea of such societies in Nigeria, and they assert that later, the Akwa and Efut tribes of the South Cameroons started a similar society, which became more powerful and, consequently, more expensive than that of the Ekoi. Then the Efiks of Calabar founded the Ekkpe Club, which gained supreme influence because Calabar was the only place from which the Ekois could obtain guns and gunpowder, and the Efik Society held the roads and only permitted those to pass who joined its ranks, even entrapping people as slaves.

Ekkpe, *Ngbe*, and *Egbo* are different tribal names for the Leopard, and possibly in its early state the Egbo Society consisted of those only who claimed the leopard as their totem. Afterwards, as is apparent, it became of considerable economic significance, and one great advantage to be gained from membership, until quite recently, was the facility for recovering debts, the defaulter or some of his family being seized as slaves by the society if he did not, or could not, comply with their order for him to pay, an order beaten by drum in the streets, the drum taking the place of the European town crier.

There are seven grades, all open to youths, if sufficiently rich, but the secrets are not unfolded until middle age has been reached. There is, perhaps, a close resemblance between these secrets and the Eleusinian and ancient Egyptian mysteries. Certainly, a

considerable amount of hypnotism, clairvoyance, and spiritualism is taught, and only too many proofs have been given that some of the powers of Nature are known and utilised by initiates, in a way forgotten by, or unknown to, their white rulers. For instance, some of the esoteric members seem to have the power of calling up shadow forms of absent persons.

Of the seven grades, the highest is "Nkanda." The chief of this grade is president of the Egbo Society or Lodge, the office is often hereditary, and may be filled by only freeborn chiefs. A member of "Nkanda" is rubbed on head and chest with yellow powder. One yellow ring is made round each breast, a white one in the centre of the body, and two yellow ones below this to form a square with those around the breasts. Five similar rings are made on the back but the central one only is yellow, the other four white. White and yellow stripes encircle each arm.

"Ndibu" is the second grade, and its chief ranks next to the President. If it be found necessary to expel anyone who has reached this grade, death follows as a matter of course, somehow or somewhere. Entrance to this grade costs about £30.

Each grade has various distinguishing marks and each its special insignia, dances, tunes and images. One of the chief insignia of the highest grade is a hoop covered with bright cloth, and the attendant bearing it must keep the "image" from showing itself to a non-member or a woman during the time when this is forbidden. Should he fail in this, a cow has to be killed and a feast provided at his expense. The "image" consists, as a rule, of a figure robed from crown to heel in a long garment of the colour proper to the grade, bearing on its head a wooden framework, shaped like a human head, with a male and female face, each looking the opposite way to the other.

There is great rivalry among towns to provide the most gorgeous robe, and this affords the European

commissioners an opportunity of gauging the relative wealth of the various places.

Of the secret societies on the south-west coast, the Ukuku is perhaps the most powerful, particularly in the region of Benito. The name signifies a departed spirit, and the procedure is closely identical with that of the leopard societies. Membership is confined to males, and the death penalty is enforced for disobedience to its laws, although it is possible to commute this for a heavy fine. A specially initiated man acts as "oracle" in a secluded spot, and the society lays commands even upon foreign traders in order to raise prices. Upon anyone who kills a leopard it is believed, will fall a curse or an evil disease, curable only by an expensive process, lasting three weeks, under Ukuku. The *uvengwa*, a great personage of this society, is he who can turn himself into a leopard. When he is about, doors and shutters are rattled in the dead of night and marks of leopard claws scratched on the doorposts.

Other prominent male societies are the Okukwe of the Mpongwe, once perhaps similar to the Ukuku, but now a tribal society only; the Isyogo of the Igalwa, also for tribal ceremonies only, with rather pretty dances held in the streets, the houses of which suspend branches to form a screen; and the Ikun of the Bagele. Of the last-named, Miss Kingsley ("Travels in West Africa") tells an amusing story of woman's curiosity and adventure in seeking to unveil the mysteries of Ikun and to turn the tables on the men.

The fact that certain societies are deemed necessary by the males in West African communities to protect themselves against the females, indicates that the eternal feminine question is not absent even among the most savage races. Women indeed occupy an important place in West African society, and they have secret societies of their own. Even in the wild recesses of Southern Nigeria, the Nimm female secret society holds a place equal to that of Egbo in the mind of the

community. Nimm is represented sometimes by a crocodile and sometimes by a huge snake ; and special priestesses perform the ceremonies.

The Bondu (or Bundu) is a women's secret society, which is of great importance among the Mendes, Vais, and Temnes of Sierra Leone, and the immediate neighbourhood. Its headquarters are in the bush, and known only to its members. Girls who join it at puberty or just before (about the age of ten) undergo an operation similar to that of the "Porro" (the male society in the same locality), and their backs and loins are cut, so that raised scars project above the surface of the skin. They also receive new names by which, henceforth, they are known. They are trained in all feminine matters, including deportment and the dance, as well as the medical use of herbs. When released they are accompanied by "devils," and a great procession, to the centre of the town, where the girls are publicly proclaimed marriageable.

The "devil" is dressed entirely in black, and no portion of her body is visible under the thick, fibrous matting, giving her the appearance of a shaggy, hairy animal. The head and eyes are hidden by a hideous mask of stained wood. One of her attendants, called the *digba*, carries a large mat by which the devil is completely hidden when she sits down, thus enabling her to remove the heavy head-dress without disclosing her identity.

The "medicine" which the devil is supposed to have at her command is much feared, and no man who has transgressed a Bondu law, and is pointed out by the devil dare refuse to follow her, and to pay the fine or other penalty which his headman metes out. A flogging is one of the penalties inflicted for leading a Bondu girl astray.

When a weird sound reverberates through the forest like one long drawn low note, gradually getting louder, then gradually dying away, the Bondu bush is not far distant.

Among the Vais, one of the prominent characteristics of this "Devil Bush" association is openly admitted to be the prevention of undue tyranny by husbands, and if the tribe decides to go to war the declaration is first referred to the women's organization. The only ceremony of the Bondu at which men are permitted to be present is the dance. Another flourishing secret society for women is called the Njembe. It possesses great power, based on the threatened employment of fetish medicines to injure the recalcitrant. There is a considerable fee for entry. Formerly it was a great honour to belong; now in order to perpetuate itself young women are compelled to enter it if they have derided Njembe. Initiation lasts for two weeks, during which harsh treatment is inflicted. Nothing is known of their rites which take place in a secluded place in the jungle. It is said that they dance nude, and that their songs have obscene words. They profess to detect thieves, find out the secrets of enemies, and so on. The original object was no doubt to protect wives from harsh treatment by their husbands, and, of course, their reputation for magic is a deterrent on men. White influence has had the effect of lowering the status of the society. In tribes where Njembe exists women are much freer from male control, though its obscenity has not raised them in men's esteem. The secrets of the society are wonderfully well kept; even Christian converts refuse to divulge anything.

Some secret societies, probably at first confined to males, have gradually admitted women. No societies originally female appear to have admitted men.

The admission of women is characteristic of the disintegration of secret societies and their conversion into purely social clubs or magical fraternities. For example, the Egbo society of West Africa has an affiliated society for free women and one for slaves, both distinctly subordinate. Women may not attend the Egbo meetings, but may buy Egbo privileges. The Lubuku of certain

tribes of the Lulua River, Congo, freely admits women, but now it is primarily social; the initiatory rites are highly indecent.

The tribal societies of the M'pongwe and Izalwa have, apparently, separate branches for women, each sex dancing on the opposite side of the street. One of the most noted of mixed societies is that of the Batwa.

Butwu (meaning the hidden society) is the powerful secret society among the Batwa people, a Bantu tribe scattered over Africa in five different groups from the Kameruns and Congo to Damaraland and Rhodesia. The membership is open to both sexes and all ages, even babies being sometimes initiated, and an esoteric language called *Lubendo* is spoken (*benda*) by the initiated to whom alone it is known. The female members form singing bands, and carry on nocturnal concerts with wild dancing, to the accompaniment of the *chansa* or native banjo. Husbands who do not join the society themselves to look after their wives, or wives to look after their husbands, have a sorry time; and, consequently, the fact that one has become a member, almost always ends in the enrolment of the other. Of a husband who resists his wife's entreaties to become a member the following sarcastic ditty is sung:—

> The husband at home,
> He lies in a heap,
> Like a pig, in a pile.
> He sleeps alone while his wife is enjoying herself
> at the Butwa camp.

Butwa is evidently intended to suppress selfishness and promote social life by dancing, singing, drinking, and often sexual license.

Lubendo, or ability to speak the secret language of Butwa, is another much-coveted acquisition. From the family standpoint Butwa cements members by means of a common tie. Sometimes a recalcitrant son or daughter is found who refuses to be initiated. When such happens, life is made unbearable, and the stubborn child becomes the subject of mocking jests and covert

raillery in song. Socially Butwa resembles a club whose members are bound by common rules. Processions are the order of each day while services are in progress. To draw water at the river or collect firewood in the forest all go in procession, singing and dancing as they go.

Then there are mixed together parings of the feet of the crocodile, elephant, the armadillo, the tortoise, and the scorpion, besides herbal medicines of various kinds. Pulverised crystal is also added. The whole is then put into a pot with the powdered crystal and boiled together. When this is done the first novice is given a drink out of the pot in this manner: He or she is seized hand and foot by the priests and taken inside a hut where the initiation drink is administered. At this point all strike up a song and sing:—

> Oh! Come and drink,
> Ye mother's children, come and drink,
> If any stay away
> He's the child of a slave, let him stay.

When the pot is passed round and all the initiates drink, the priest gives each a new name. Then follow carousals, while those who have brought children for initiation feed them, singing a special song during the feast. Then the Butwa temple is built, young boys and girls are stripped, and pass through an arch into the temple to receive "medicine," singing all the time. On arrival at the temple a head priest chooses a little girl, bids her "kneel and take the medicine, oh initiate," and lies with her publicly, whereupon all follow his example with their companions, the priestesses bringing in beer, cooked porridge and chickens. The next day they dress fantastically and paint themselves with stripes like zebras and smear white chalk over their bodies. A wild war dance ensues, and finally all scatter to their respective villages.

The priesthood or Council of Butwa consists of five or more elders of each sex who wear special dress and

have special names. Politically, Butwa is a tremendous force to be reckoned with. Its unity gives it power, so that headmen of villages, to safeguard and ingratiate themselves with their people—if not already members—become members on assuming chieftainship.

The influence of Butwa from a purely native standpoint is probably beneficial, with its feasting, and sociability, its help in sickness or need, with the prospects of a respectable funeral after death.

As a rule, only those secret societies which indulge in criminal practices are interfered with by the Government.

The punishment for belonging to an unlawful society is fourteen years' imprisonment. It is not to be supposed for a moment that the Court would give a man fourteen years' imprisonment if it had reasons to believe that that man was coerced into becoming a member of such a society.

Government officials, as a rule, do not encourage the dissemination of any information about secret societies, regarding them as *tabu ;* others give them too important a place, and ascribe all sorts of esoteric doctrines, astronomical knowledge, and abstruse philosophy and calculation to them and the mystery which is sometimes supposed to be behind the black man's mind. A medium attitude is better adopted. The average black man's mind is not at all complex, but very simple. A little knowledge, however, and the desire to impress the average man with that knowledge leads to elaborate and mystic formula signifying little, and as most men, black or white, love mystery and, often, secrecy, the existence of these societies is soon explained. They might, perhaps, be utilized more for social development.

PART III

THE COMMERCIAL EXPLOITATION OF WEST AFRICA

CHAPTER I

MINING

THE West Coast of Africa was famed in far antiquity for its gold. This, with the certainty of securing slaves for the American plantations, formed the main attraction for the merchant adventurers of the seventeenth and eighteenth centuries.

At the latter period the total export of gold to Europe was estimated at £220,000; and the commodity was obtained by barter, huge profits being made by the Dutch, French and English. Although there was thus great activity on the coasts, particularly in the region stretching from the Gambia river to Lagos, no serious attempt was made for several hundreds of years by any Europeans to penetrate into the interior, in order to work the gold for themselves.

During all the years that the British had been on the Gold Coast no improvement was made upon the primitive methods of working the gold, which was left entirely to natives. The first to open up and explore the auriferous districts was a French company, the African Gold Coast company, which obtained and worked a concession at Tarkwa in 1878. This company was followed by the Efuenta Company to the south, the Gold Coast Company at Aboutiakun, and Swanzy's, afterwards the Wassan Company. Then in 1881 a rich reef was discovered at Abosso, and by the end of that year there was a rush for concessions. Kru labour was employed on most of these properties, but at Swanzy's, Fantis were employed, and they received a third of the gold recovered. At that time, however, the cost of transport, amounting from £25 to £30 a ton, rendered the industry

unprofitable. When, however, a railway was constructed to the goldfields, and the war of 1900 had been concluded, there was a great boom in the gold-mining industry and concessions were taken up in the most reckless way. Provided the samples showed a colour when crushed and panned, company promoters were easily found to take up the concession and form a company without inspection of the land, or guarantee of samples. Many people lost heavily, and West Africa gained an evil reputation, but many valuable properties have since been worked with success and great profit.

Over two millions sterling worth of gold are sent to London annually; and besides the gold produced by mining, alluvial deposits are to be seen all over the colony.

Only a few of the principal companies need be mentioned here. In 1914 Abbontiakoon treated 131,762 tons of ore, and recovered gold to the value of £253,771, equal to 38s. 6d. per ton, the cost per ton being 26s. 4d., and the profit 12s. 1d. The total net profit was £80,081.

The incomparable Obuasi ore-body shows no signs of deterioration in its descent from the No. 13 level to the No. 15 level, the inference being that the 200 feet depth of ore involved will add largely to the mine's rich reserves of ore. A dividend of 68¾ per cent. was paid in 1914-1915.

Whatever may be said against West African mining and its many failures, Ashanti Goldfields stands out in bold relief as one of those fine mining prizes that, the whole world over, are so few and far between, for (*a*) *the full amount of dividends so far declared now totals* £1,396,349; (*b*) the output, month in and month out, is well maintained round about £38,000, with monthly net profits between £12,000 and £14,000; and (*c*) the developments on the Obuasi lode have been, and are still, so undeniably favourable that similar profits and dividends seem to be assured, *without reference to future developments*, for three or four years to come.

The Abosso mines have recently become more prominent. The company paid no dividend in 1913-14, but in 1915 there was a distribution of 5 per cent., and prospects have undoubtedly improved ever since. The greatly improved tone that has latterly prevailed in the West African market is based on the sound progress that is now visible on the goldfield.

The discovery of manganese has recently brought another mining group in the Gold Coast into prominence. Manganese is one of the most important constituents in the manufacture of steel, and the newly-discovered deposit is practically on the Gold Coast Railway, which gives direct access to the port of Sekondi, some thirty miles away. Several thousand tons of the ore are said to have already been proved, averaging 56 per cent. manganese. Arrangements have been practically completed, with the approval of the Government, between the Fanti Consolidated and a Lancashire company—the Darwen and Mostyn Iron Company.

In most of the reports published concerning this manganese discovery in West Africa, the Dagwin claims have been referred to as being controlled by the Fanti Consolidated Mines. This is not quite correct, for another company, the Gold Coast Development Syndicate, Ltd., has actually a one-fifth interest in these claims. The Fanti Consolidated controls the other four-fifths interest, but it is a point to which special attention should be directed, that whatever advantage may accrue to Fanti Consolidated shareholders through this discovery, must in a greater measure benefit the shareholders in the Gold Coast Development, because the Gold Coast Development Syndicate, though its interest in the Dagwin Concession is but one-fifth compared with the Fanti Consolidated's four-fifths, is an enterprise with only a modest £30,000 capital, whereas the Fanti Consolidated has, of course, a capital of £750,000; in other words, twenty-five times the amount of the Gold Coast Development capital.

The development of the tin industry in West Africa is perhaps more romantic and extraordinary than that of the gold industry. Until the end of the nineteenth century it was believed that the tin used by the Hausa people for tinning their brass ware was brought across the desert. Then Sir William Wallace, who had for some time suspected that the tin was being smelted in Bauchi, had to go as Political Agent to that part of Nigeria with a small expeditionary force. He brought back about a quarter-of-a-hundredweight of the tin sands; these he submitted to the Niger Company, who took out the first prospecting licence.

In 1904 a Government Mineral Survey was carried out and tinstone was discovered in the rivers of southern Muri and at Naraguta. Each subsequent year fresh discoveries were made in other parts of Nigeria; but it was not until the directors of the Champion Gold Reefs of West Africa—being disappointed in their Gold Coast properties—decided to invest their remaining capital in exploiting tin in Nigeria, that capital was attracted to the country's new industry. This pioneer group soon afterwards formed the Tin Fields of Northern Nigeria, Ltd. Company after company followed and the inevitable "boom" ensued with, of course, the subsequent "slump." To-day there is a revival, for the whole world wants tin, and the alluvial tin deposits of Nigeria have now a proved area of over 8,000 square miles. The chief district is perhaps round Naraguta, and most of the deposits are contained in the Bauchi province; but rich tin-bearing properties have been located and worked in the Zaria and Kano provinces and in the Ninkada and Akwarra districts. Certainly no other tinfield has, in so short a time, produced so much tin by mere sluicing and calabashing.

The richest tin has been found in the river beds, but the real value and life of a tin property depends upon the extent of the alluvial tin to be found in the adjoining flats; and, often, properties taken up on the

GOODS READY FOR EXPORT.

GOODS FOR MARKET.

VIEW AT ST. PAUL'S RIVER.

rivers alone, have proved worthless after a time, while the small streams running into the rivers have given good results.

No prospecting is permitted without a prospecting right or an exclusive licence, the former entitling the holder to prospect in those parts not included in exclusive licences and not closed by Government order; the latter giving for one year—renewable annually for three years—the sole right to prospect for minerals within an area of not less than one square mile and not more than sixteen square miles, the area having to be examined previously by the applicant or his authorized agents. A fine of £50 or six months' imprisonment is the penalty for prospecting without these permits.

Mining leases are granted for twenty-one years to holders of rights and licences if they can show that they can provide the necessary capital for working and development. Lode mining leases are rented at an annual sum of £4 per claim, and thirty claims may be included in one lease, the unit of area of one claim being 80,000 square feet, the width not to be less than one-half the length.

Alluvial leases cost 5s. per acre per annum, and cover not more than 800 acres with a minimum width of 400 yards.

Stream mining leases—not granted where alluvial leases are practicable—are confined to the bed of a stream not exceeding one mile in length. They cost £1 per annum for each 100 yards or part thereof.

No mine is considered by the Government to have been properly worked unless at least £2 per acre for an alluvial and £100 per claim for a lode lease has been spent on the ground. £5 per cent. is payable as royalty to the Government No Government official, while in service, may hold, or be interested in, a right or licence to prospect. The fee for a prospecting right is £5, and for a licence £5 per square mile or part of a mile.

Europeans and natives alike agree that the mining

industry is advantageous to the African population. A large number of natives are attracted from the villages by the high rate of wages offered, and most of the chiefs relate that young men who go from their villages to the mines and return later with money in hand, usually cease work in possession of a balance which enables them to return to their villages as persons of substance; while those who have qualified as blacksmiths or carpenters, or in other forms of skilled handiwork, pursue their calling in the country to the undoubted benefit of their neighbours.

On the point of control there is much divergence of view. It is far better, perhaps, that Government should acquire the sole right to minerals and the control of their exploitation than that native chiefs should dispose of rights to concession hunters, which, by native law, they have no right, as a rule, to sell or give away. Native chiefs have done this, particularly in the Gold Coast, for mere trifles, often selling the same area, wholly or in part, to two or more different people, with the result that there has been almost endless litigation in settling titles. The concessionnaire has also obtained a large sum from the purchasing syndicate, which perhaps cripples the working company for some time. If companies—by the Government awarding compensation to the natives—could be freed from this initial outlay, they could afford to pay a higher proportion of their profits to the Administration, and the share that thus accrues to Government would be spent as a portion of the Revenue in lightening taxation, and for the development of the country. In other words, the country itself would retain a direct share in the profits accruing from the development of its minerals. Government controls the prospector and the miner, and their relations with the natives whose interests it safeguards, while issuing to the *bona fide* miner a clear title, free of liabilities to any concessionnaire. By the elimination of the middleman, the profits of the mining company

(and the Government share of these profits) are increased, and both have a joint interest in the development of the industry.

Nigerian Dividends in 1919.

Date Declared.	Amount.	Company.	Payable.	Ex Dividend.
May 17	1/6	Anglo-Continental	May 31	June 13
October	Rts.	Akoko Main Reef	—	October 24
December 11	1/-	Benue	—	—
June 4	1/6	Bisichi	May	June 13
March 29	0/6	Champion	April 29	May 14
June 12	0/2½	Ex Lands	July	July 11
November 27	0/3.3.5	Ditto	December 18	December 30
August	1/6	Forum River	August	August 28
May 16	0/9	Gurum	May 29	June 16
December 17	0/9	Ditto	December 24	December 30
October 2	9/6	Gold Coast Amalgamated ...	October	October 30
May	Rts.	Janbar	—	June 2
April 9	0/7½	Jos Tin	May 1	May 14
April 26	1/6	Kaduna Syndicate	May 10	May 14
October	0/6	Ditto	October	October 15
February 26	0/6	Kassa Ropp...	February 27	March 13
March	Rts.	Keffi	—	April 10
July 9	0/3	Kuru	July	July 30
November	0/3	Ditto	November	November 27
May 15	0/7½	Lower Bisichi	May 30	June 13
June 6	1/3	Mongu	June 18	June 27
November	1/3	Ditto	November 17	November 27
June 18	1/6	Naraguta	July 9	July 11
December	1/-	Naraguta	December	December 11
November	0/4.4-5	New Lafon	November 21	November 27
March	1/6	Nigerian Tin	March 31	April 10
May	Rts.	N. Nigeria (Bauchi)... ...	—	May 26
December 10	0/9	N. Nigeria (Bauchi) Pref. ...	December	December 30
Return	of Cap.	Northern Nigerian Trust ...	—	August 14
June 3	3/-	Ropp	June	June 13
December 11	2/-	Ditto	December 19	December 30
October	1/4	Rayfield	October	October 30
November	Rts.	Ditto	November	November 27
November	1/-	Ditto	—	November 18
January 29	0/7½	Tin Areas	February 20	February 17
May	0/7½	Ditto	June 11	June 13
November	0/6	Ditto	December 4	November 13
November	Rts.	Ditto	—	December 3
November	0/2.2-5	Sybu Syndicate	December	December 11

NIGERIAN TIN OUTPUTS FOR 1917, 1918 and 1919.

CONCENTRATES IN TONS. THE PERCENTAGE OF METALLIC TIN VARIES, BUT MAY BE TAKEN TO AVERAGE GENERALLY 75 PER CENT.

———	Output for 1917.	Output for 1918.	June	July	Aug.	Sept.	Oct.	Nov.	Dec.	Jan.	Feb.	March.	April	May	June	July
Abu	45	31¾	3	2	2¾	2¼	2	2¼	—	2	1½	2	2½	2½	1½	—
Anglo-Continental	271	207	12	12	12	12	15	12	16	23	22	18	14	8	21	—
Benue	229	146¼	10	10	10	7	6	6	7¼	8¼	8	10¼	8¼	7	7	4
Bisichi	278	276	20	20	20	20	21	20	20	10	15	15	8½	9	13	20
Bongwelli	—	16½	1	1	2	2½	3	1	1	4½	5	5	4¾	1½	1½	5½
Dua Tin	—	58¼	4½	5¼	6¾	5¾	4½	3¾	9	9¼	8¾	7⅞	4	4½	2¼	3¼
Ex Lands Nigeria	375	343	32½	40	36	34	24	22	26	30	28	30	30	30½	30	30
Filani	56½	44¼	4	4½	6¼	6	2½	2¾	2	2¼	1¾	1½	1¾	—	1¾	3½
Forum River	319	274	20	23	23	20	15	15	15	16	15	18	12	11	10	13
Gurum River	24½	94	5½	5¾	5	5	5	6	12	10	12	12	11	6	6	8
Jantar	54	141	8	12	12	14	8	9	12	12	9	9	10	9	8	8
Jos Tin	321	226½	8½	16½	22	18	21	16¾	18	24¼	30¼	22½	19¼	13½	11½	15¼
Kaduna Syndicate	210	178½	7	6	6¾	6¼	6½	27	22	24	24	23	19½	16	8¾	7½
Kano Tin	22¾	83½	4	8	8½	8¾	7½	10½	12½	17	14¾	13	15	9¼	12¾	11¼
Kassa Ropp	85	132	15	10	10	10	9	9	10	12	12	12	12	12	12	12
Keffi	91½	118	14	10	10	5	7	4	6	8	6	5	7	4	4	—
Kuru Syndicate	—	—	—	—	—	—	—	—	12	16	20	23	30	30	30	24
Kuskie	30	21¼	1¼	1½	1¾	2	1	1	1½	1¼	—	2	—	—	—	—
Kwall	82	107¼	17	9	10	7½	6½	5½	3¾	—	—	—	7	—	—	1
Lower Bisichi	60½	98½	7	7¾	2	1	11¼	8¾	8	9¾	11¼	9	7½	7	4½	3½
Lucky Chance	25½	27¾	2	2	2½	2	2	1¾	2½	2¼	3	2½	2¾	2¾	2	2¾
Minna	69	40½	1½	1¼	2	1¾	2¾	1¼	—	2¼	—	5¼	3½	3	3¾	3
Mongu	571	476	35	45	45	45	40	31	35	50	56	54	50	35	35	32
Naraguta	503	478	30	35	45	45	38	34	31	34	34	33	30	30	23	31
Naraguta Ext.	334	280	28	30	39	24	16	23	27	26	18	15	15	15	22	34
New Lafon	61	198	20	20	20	20	20	20	20	20	21	21	21	21	21	—
Nigeria Tin Corporation ...	140	96¾	4	7¼	9¼	10	8¾	8½	7¾	7½	7	5¾	5¼	—	—	—
Ninghi	—	—	—	—	—	—	—	—	—	—	—	—	—	3¾	4	—
Northern Nigeria (Bauchi) ...	550	435	30	40	40	35	30	25	20	25	30	30	32	26	32	30
Offin River	165	119¼	8¼	9¼	8½	8	7	7	11	8	7¾	6½	2¾	3	4	—
Rayfields	678	678	60	60	60	56	40	41	55	60	72	65	60	50	50	40
Ropp	670	836	50	61½	56¾	51¾	67½	68½	64½	98½	98	88	55	80	90	87
Rukuba	101	132	5½	5½	5½	5½	7½	8½	9	9	—	8	—	—	2½	4
South Bakeru	174	95½	6	6	6	5	4	2	3	5	5	5	4	4	5	4½
Sybu	47	39¾	4	4	4	3	3	1¾	2½	2	2	1¾	3½	5	3½	2¼
Tin Areas Nigeria	142	96¼	4¼	3¾	7¼	6¼	5¼	8¼	7½	6	6	8	7¾	6	3¾	4½
Tin Fields North Nigeria ...	115	108	4½	5½	8	11½	13½	4½	7¼	18	15½	15	15	15	10	13
Toro Tin	18½	17	1½	¾	1½	1½	2½	¾	1½	1½	—	¾	¾	—	—	—
Total tonnage	6,923¾	6,760¼	487¾	540¼	566¾	518	483¼	468¾	518¼	614½	619½	602½	637¾	478¼	477¾	459¾

CHAPTER II

WILD AND PLANTATION RUBBER

THE rubber industry in West Africa cannot be described as being in a particularly flourishing condition at the present time, and the enormous developments which were anticipated when the rubber boom was at its height have not been realised. The present low market price of the commodity is not only affecting the output of rubber and discouraging the natives who have taken up this industry, but it is having one result which may eventually prove to be a blessing in disguise. In the palmy days of the rubber boom, when the whole world was calling out for rubber, and when tropical Africa was able to supply about one-third of the world's requirements, almost anything in the shape of rubber was sold for that commodity, and West African rubber gained a poor reputation on the market. Adulteration was a common expedient of the natives, and the collector was in the habit of using almost any laticiferous plant as an adulterant. Moreover, the enormous demand for rubber and the high prices that then prevailed encouraged the natives to over-tap the trees and small saplings, and frequently to dig up the roots in order to extract the latex. A few more years of this systematic spoliation of the rubber forests of West Africa would have resulted in the extinction of the principal West African plant—*Funtumia elastica*, and it is probably a fortunate circumstance that the lowness of the market prices, and the absence of a demand for anything but the best varieties of rubber, are giving the rubber forests a period of rest, during which some of the damage and havoc wrought by the native gatherers may be rectified by the natural and unrestricted growth of the plant.

The rubber industry in West Africa resolves itself into two sections—forest and plantation rubber. The chief variety of the former is the well-known *Funtumia elastica*, although various kinds of *Landolphia* are common. On the plantations both *Funtumia* and Para (*Herea brasiliensis*) are grown, and experts have not yet entirely agreed as to which is the variety best suited to West African conditions.

The genus *Funtumia* belongs to the natural order *Apocynaceae*, which contains a large number of rubber-yielding plants. Owing to wrong or insufficient identification *Funtumia* was at first regarded as identical with the genus generally called *Kickxia*, and the rubber is still known as *Kickxia* in the Cameroons and in Germany. But it was subsequently found, although the name *Kickxia* was still applied to the product of the plant in certain areas, that *Funtumia* was entirely distinct from the Malay variety, and the name *Kickxia* has been retained for that plant, whilst the African rubber-yielding tree was named *Funtumia*, from "funtum" or "olfruntum," its vernacular name on the Gold Coast. The tree is identical with the so-called "ire" tree of Nigeria, which was known to the Lagos merchants as the "silk-rubber tree," and was first reported upon in 1895, and found to be identical with the Gold Coast *Funtumia*.

Funtumia elastica is an evergreen forest tree, growing to a height of 80 to 100 feet, with an average girth a yard from the ground of from 4 to 7 feet. It is confined to that portion of Africa bounded roughly by parallels 10° N. and 10° S., that is, it ranges from Sierra Leone to Loanda, and across the continent to Lake Victoria and the Nile. Within this area it is to be found in almost all the dense evergreen forests, and it is widely distributed throughout the West Africa coastal colonies, especially in Liberia, the French Ivory Coast, the Gold Coast, Southern Nigeria, the Cameroons, and the Gabun Colony, and French Equatorial Africa. Sierra

Leone, Togoland, Dahomey, and Northern Nigeria are comparatively deficient in *Funtumia elastica*.

Previous to 1883 the greater part of the rubber exported from Africa was obtained from vines, belonging mostly to the genus *Landolphia*, but in or about that year, shipments of rubber obtained from the forest tree, called by the natives "Olfruntum," were exported from the Gold Coast, and subsequently rubber from the same source was shipped from Southern Nigeria and other countries. The export from the Gold Coast commenced with a shipment of 1,200 lbs., valued at £45 sterling. This amount was increased rapidly, as the natives appreciated the value of the product, until in 1898 it reached a maximum of 6,000,000 lbs. In 1918 the export from the Gold Coast had fallen to 1,391,097 lbs., valued at £57,006 sterling, and in 1919 it decreased further to 721,588 lbs., valued at £33,637 sterling. From being the most important product of the Colony rubber has sunk to the position of a minor export. Its decline has synchronised with, and is certainly due in no small measure to the rise of the cocoa industry.

In Southern Nigeria the industry was developed some ten years later than on the Gold Coast, and the rise and decline of the industry has been similar, and due to very similar causes. Within two years of the first exports the amount shipped reached its maximum of 6,870,000 lbs. in 1896, but in 1919 it had fallen to 654,786 lbs., although there was a revival in quantity in 1920, when over 1,000,000 lbs. were exported, due to the fact that certain small plantations had reached the productive stage.

In Sierra Leone the source of the rubber supply has been almost entirely vines, as *Funtumia elastica* is comparatively scarce, although *Funtumia africana*, a tree which yields only a small percentage of caoutchouc is abundant; but in the neighbouring Republic of Liberia, a considerable quantity of rubber is collected from the enormous stores that are known to be in the

country. In the Cameroons rubber plantations on a large scale were established, and experiments undertaken in the splendidly-equipped Botanic Gardens at Victoria; but the bulk of the rubber exported was of the forest variety, plantation rubber being scarcely one two-hundredth part of the whole previous to the war, although, but for the war, large quantities of plantation rubber would have been marketed. These plantations have suffered largely during the war, but thanks to the efforts of the members of the agricultural staffs of Southern Nigeria, many of them are still of great value.

With respect to plantation rubber in Southern Nigeria, Mr. W. H. Johnson, Director of Agriculture, states that "the Para tree appears to be well suited in the districts in which it is grown, and though subject to diseases, is no worse off in that respect than it is in the East." With regard to the two principal varieties, he states that "the native rubber tree, *Funtumia elastica* was for a time planted rather extensively, but the area devoted to this crop is not likely to increase, as the greatly superior merits of the Para rubber tree become known. To plant *Funtumia*, where Para could be grown, amounts to sheer waste of land." On the other hand, Major Cuthbert Christy, who has made an extensive study of *Funtumia*, states that "no other rubber can be planted so cheaply, or with so little skilled labour. If only ten years ago the natives in the best forest districts had been induced, as the result of expert investigation, to plant *Funtumia* on the communal plantation system so successful in Southern Nigeria, or upon the principles now becoming well recognised in the Kamerun plantations, a very different state of things would exist. The African rubber industry would to-day, with very small capital outlay, be an ever-expanding one, instead of being in sight of extinction, its rubber the worst on the markets, and the forests ruined."

The principal rubber plantations in Southern Nigeria

are situated in the Central Provinces. Here, especially around Sapele, native growers have shown great enterprise in establishing plantations of Para rubber. Other plantations have been established by European planters. In the Benin district a good deal of Para planting has taken place, and also on the lower Cross river and near the Qua Iboe. The African Association has a large plantation near Calabar. It is estimated that 6,000 acres are under rubber, and that out of 637,000 trees, 402,800 are owned by European enterprises. In the Cameroons the principal plantations were the Engleberg Estate, at an altitude of 1,500-ft; Ikona; Mianje, situated near the base of the Cameroons Mountain; Mukonje, where *Funtumia* has been planted on a large scale; and the plantations of the Victoria Planting Company, situated between Buea and Victoria. In the Gold Coast and Ashanti, comparatively little has been done to foster plantation, although young *Funtumia* plants have been distributed amongst the native chiefs.

CHAPTER III

TIMBER

THE timber forests of West Africa are practically inexhaustible, but as has been the case with the gold industry, over-speculation, and the buying of poor material led, for a time, to the collapse of the West African mahogany trade, and resulted in a period of stagnation. The boom of 1906-7 had enticed so many competitors into the market and so much useless material had been brought to Europe, either through bad management in West Africa or in the feverish desire to secure stocks, that many firms were rendered bankrupt, whilst others found prices so depressed that they ceased operations. The natives in their desire to supply the market cut down anything which approached what was being asked for, and buyers on the spot lacked, or did not exercise, the skill of determining the quality of the timber. Logs which should never have been brought to the coast were shipped from Seccondee, and cargoes were brought to England without realising the cost of freight.

Over-production also contributed to the slump. At one period at least twice as much mahogany was landed from West Africa as normal requirements warranted. Half the quantity disposed of by Liverpool brokers is for the United States, and for nearly eighteen months America took practically none.

The boom in mahogany received a strong stimulus from a sensational sale in 1905. A tree had been felled at Assinie and shipped to Liverpool, where Messrs. Edward Chaloner and Co. realised for this third part of a tree 12s. 6d. per superficial foot—£1,300 for the log. The remaining two logs fetched, respectively, 9s. 6d. and 10s. 6d. per superficial foot, making about £3,000

for the entire tree. Shortly afterwards a saw mill was set up in the forest near Seccondee, and had to be abandoned. Since the boom and its collapse, however, the mahogany and timber trade generally have had a normal and legitimate revival; and not only is there a good trade and supply coming down the railway to Seccondee and down the Ancobra river to Axim, where it is nothing unusual to see about 13,000 logs awaiting shipment, but new areas in the Gold Coast have been opened, *e.g.*, around Dunkeva, where the Offia river affords good water transport. The forest industry of Nigeria has also been developed both by the Government and under native initiative.

West Africa supplies almost all the mahogany imported into Britain. Nigeria and the Gold Coast are the principal sources of supply; but the forest resources of Liberia and the Cameroons are as yet practically untapped, and even in the former two colonies about a thousand feet of mahogany is left in the jungle for every thousand feet which comes out. The stump top and large limbs are usually left behind, and, in squaring logs nearly half of them may be hewn away; consequently, some of the best operators have abandoned the practice of squaring the logs. The sapwood of the large trees is quite thin, and it pays to leave it on the log to protect the heartwood against abrasions and scars which the logs are likely to receive in floating many miles down rocky rivers to the coast, where they are loaded on ships. Great numbers of logs break away when being shipped, and drift down the coast; others are diverted on the way by enterprising but unscrupulous rivals—chiefly natives—or smaller logs which the Government refuse to permit to be shipped are substituted. If the logs remain long before being put aboard ship, the teredo, a worm which infests brackish water, is apt to find lodgment in them, and it continues to bore until the logs are taken from the water or destroyed. Finally, when mahogany logs are marked by their

owners, other persons will sometimes cut the mark out and substitute their own.

Yet, in spite of these drawbacks the mahogany and timber trade is profitable and flourishing, and the import into Liverpool alone of mahogany averages 35,000,000 feet. Even during the war, mahogany sales were made steadily on private terms, at good prices, and there is always a good demand for the better-class logs. Before the war the British were behind the Germans in realising the value of the timber in their own possessions ; an Offenbach firm being the principal timber merchants in the Gold Coast. This firm had large factories at Essuasu and Imbraim, and had made special arrangements with native chiefs—as at Bonsa—whereby they paid £1 per tree felled by them, with rights to purchase logs from natives working on adjacent properties. They had also put down many miles of tramway for their purposes, and also possibly for other eventualities.

A large part of Ashanti and the whole of the western part of the Gold Coast Colony is covered with forest deserving the attention of British capitalists and merchants.

The principal feature of the forest belt area is the great size of the trees and the fact that most of them have buttresses, but practically no roots. It is possible to walk between the buttresses right into the middle of the tree. Such trees have a clear stem of fifty feet or more before any branches are reached. This stem is about fifteen feet in circumference, or about five feet in diameter, and is like a long pillar rising up in the forest ; but it tapers downwards from where the buttresses begin, and when it enters the ground it is little thicker than a man's arm. Consequently, when the forest is cut down any solitary trees left standing are apt to be blown over, there being nothing to hold them in the ground. When one emerges from the forest there are no more buttress trees to be seen.

BREAD FRUIT TREE.

The Cameroons country, with its great virgin forests, is full of timber possibilities, and good work in making forest and state reserves has been done in Jabassi, Jaunde, Dschong, and Edea. Cameroons mahogany, in particular, has increased in market value, and exports in this commodity reached £25,000 in 1913, while, in the same year, the exports in ebony had reached the value of over £10,000. The exports would probably have reached a higher figure, but that in 1912-13 timber exploitation was entirely prohibited to the natives and only allowed under strict conditions to Europeans.

Southern Nigeria is generally assumed to be covered with rain-forest in its moist portions, but this is not in accordance with fact; and Government protection of the forest there has therefore been more necessary than in the Gold Coast.

The available supply of timber within the zone which at present can be profitably exploited by human labour is rapidly being exhausted, and in a few years' time the supply will be unequal to the demand unless mechanical appliances and other labour-saving methods are introduced. Until quite recently the exploitable zone was limited to a hauling distance of three miles on either bank of the streams capable of floating timber. Beyond that distance it has not paid to employ labourers to drag heavy logs. Now that machinery has been introduced, however, a very large extent of forest rich in mahoganies and cedars has been opened out to exploitation. The best forests in these species are those in the Ilaro township of the Badagri district, in the drainage systems of the Oshun, Oni, Olowa, Owena, and Ogbosi rivers in the Jebuode, Ondo, and Ilesha districts of the Western Province; along the valleys of the Siloko, Osse, and Osiomo rivers and their feeders in the Benin district; in the valleys of the Jameson and Ethiope rivers in the Sapele district; and in the eastern and south-eastern portions of the Warri district.

The Government has rightly recognized that a properly constituted forest represents a wood-producing capital which puts on a certain amount of growth annually, and it is the object of all scientific forestry to restrict the amount removed annually in the shape of sound marketable timber to the amount of growth in cubic feet put on by whole forests. They have legislated accordingly.

With the exception of some reserves in the Western Province which either belong by gift to the paramount power or have been leased by the latter from the native owners, the forests are being gradually acquired as *Native Forest Reserves, i.e.*, as pieces of property to be managed by the Department primarily in the interests of the native communities themselves, who have a direct share in all profits resulting from the development and exploitation of the estates so created. This of late years has been the guiding principle in taking up reserves ; they are recognized as being the property of the native communities, and are to be managed jointly for their benefit, and that of the public at large. When a sufficiently extensive area has been so protected as to meet all probable demands of forest produce and at the same time to preserve the climatic factors in certain special localities, then it will be possible to do away with vexatious forest laws in general and only retain those required for the actual protection and management of the Forest Reserves.

Timber concessions, or licences giving an exclusive right to take certain classes of timber over a given area for a period of five years, are granted under these conditions in Nigeria. Applications are made to the Forestry Department, accompanied by an application fee of 14·60 dollars, a banker's guarantee of 1,946 dollars, full name and description of the applicant and his full address, a statement as to his financial and business standing, and a statement of the species or class of timber to be cut. Licences are granted subject

to the area being free, the financial and other standing of the applicant being considered satisfactory, his banker's guarantee being in order, to payment of a further fee of 24·33 dollars on execution of the licence, and subject to the consent of the native owners of the land. The Governor-General reserves the right to refuse any application without stating cause. Upon the licence being granted and completed, the licensee is permitted to take timber on payment of the prescribed fees, and in compliance with the conditions of the timber rules for the time being in force. These fees are: mahogany and cedar, 13·46 dollars per tree; other trees, 4·86 dollars. The fees are subject to revision, and, as a matter of fact, are at the present time undergoing revision. In the southern provinces of Nigeria the bulk of the timber country is already covered by licences, while in the northern provinces there is very little timber of a kind suitable for export, and where it does exist it is for the most part remote from suitable lines of transport. The minimum felling girth for mahogany and cedars is twelve feet.

Numerous other timbers deserve the attention of the timber merchant, but only a few can receive attention in this volume.

Down the Niger, in the vicinity of the Alabela creek, there are forests of an excellent timber of the sabine species. It is like mahogany but it is much heavier and tougher. This is the timber mostly converted at the Onitsha sawmill, and is excellent for building and joinery purposes. This timber will not float, but is not difficult to saw or plane. There are other very hard and durable timbers found near Onitsha, called "Orachi" and "Ogbi" by the natives. Both are very heavy and hard to saw. "Orachi" appeared to me to be the strongest timber I have seen in the country. "Ogbi" is a red timber like the heart timber of the mangrove, quite as hard and as durable. It splits very easily and is an excellent firewood. It is very plentiful in all the

rivers in the reaches above the mangrove belt. These timbers would make durable sleepers without being treated with a preservative.

In Nigeria there should be little difficulty in obtaining sawn timber at 2s. 6d. per cubic foot, provided that suitable plant is put down and the right kind of men are obtained to handle the timber and work the plant.

There are two Government sawmills in Southern Nigeria, one at Onitsha on the Niger and the other at Elehetem, on the Cross river, about forty miles up river from Calabar.

The two Government sawmills mentioned are not on a large scale and were put down as a tentative effort to obtain sound native timber for the manufacture of furniture and joinery, and to obviate the high freights of such articles when obtained from England. The limited amount of European supervision available had to be considered and also that the power provided could be used for other purposes. At Onitsha the installation consists of brick-making and wood-working machinery in addition to the sawing machine, and the engine power is also used for working a cable tramway. On the Cross river power is provided for brick-making as well as for saw milling.

The West African mulberry (*Chlorophora tenuifolia*) is very abundant in the forests of San Thomé and Togo, where it grows to enormous size. Its native name is amorcira, which is the Spanish or Portuguese name for mulberry. The coloured people of West Africa call it "mucumba."

The tree is found over the entire island of San Thomé to an elevation of 2,500 feet, where full-grown trees are sometimes 120 feet in height and about 7 feet in diameter at the base. The average height is about 80 feet, and the average diameter about 4 feet. So large are these trees that the natives make out of the trunks large boats, some of which have dimensions of 50 feet by 4½ feet by 5½ feet. One boat in particular, measured by a

recent traveller in West Africa, was 42 feet long and a little over 5 feet in height.

This boat had provision for twelve oars. The wood is very hard and durable, and reminds one of the Brazilian wood known under the name of Venhatico (*Echorospermicum elipticum*), used so extensively in naval construction. The specific gravity of this wood is somewhat higher than that of American white oak. In San Thomé and on the mainland of West Africa this wood is usually made into boards which are suitable for construction work and for interior finish, flooring, and carpenter's work. It is moderately light, easily worked, and not liable to rot. The wood does not burn very readily. A board may be laid upon a fire and a hole will be burnt through without a flame. In its grown condition the wood is light coloured. After it is thoroughly seasoned it becomes yellowish-red, with dark, wavy streaks. These streaks become more prominent after the wood is polished. It is said to be entirely impervious to the attacks of white ants, which are destructive to wood in the tropics. The bast, or inner bark of this tree produces latex which is used for making linen waterproof. The trunk is cylindrical, and has rather a somewhat grey bark. It is nothing unusual to find trees with clear boles for 60 feet or more.

Timber cut from all these species has been exported only in small quantities to Europe, generally under one or the other of the two comprehensive trade names of West African mahogany or West African cedar. Thus far such shipments have met with rather scant encouragement in the English markets.

The good properties are well recognised and appreciated, however, in West Africa, and it will be a matter only of a few years when both of these woods will have a well-established market in Europe. As soon as a good demand for this timber arises in the large markets the supply will be found to meet any call made on it.

Another species of this genus is *Chlorophora excelsa*,

which is a not too common but a very valuable tree in Ashanti, Liberia, Togo, and Angola. It has been used from time immemorial by the natives and colonists as building material. Like that of the "mucumba" the wood is at first white or pale yellow, but, upon exposure, it becomes darker and exhibits numerous irregular but wavy dark lines. It is hard, durable, and entirely immune to the attacks of white ants. The tree is found not only in West Africa, but botanical experts have seen it in Central Africa as well, and it is said to be plentiful in the Usambara region of German East Africa.

Natives of Angola call this tree "mucumba" or "camba," but in the trade it is known as "oroko" or "odum." The tree is easily recognised in the forest by its great height, because it is frequently seen 125 feet high and from 6 feet to 10 feet in diameter near the base.

In some parts of West Africa this tree is regarded with great veneration and superstition, especially, perhaps, in Ashanti and Nigeria, but in the latter country it cannot be said to be plentiful; it is not found close to river banks and is rather isolated in its growth.

Lastly, timber, for all classes of railway work (*e.g.*, bridgework, carriages, sleepers, and station buildings) can be found in the West African forests. There are certain timbers which resist the white ant, but perhaps the "oroko," just mentioned, is one of the best for that purpose, though it is too good to use for railway sleepers. Mangrove wood coated with Stockholm tar or creosoted or coated with an oil which the author obtained from a West African tree, will also withstand white ants and makes excellent sleepers.

PALM.

CHAPTER IV

VEGETABLE OILS

FIRST, perhaps, in commercial importance, among the oil products of West Africa, is that of the oil palm; there is an enormous supply of this commodity in the country which at present rots on the ground, and which might be turned to good account by shrewd enterprise, and by working more economically than the majority of present plantation companies in West Africa.

The oil palm, which is indigenous to West Africa, from Senegal and Bissagos on the north to the Congo Basin and Angola on the south, is most plentiful from Sierra Leone to the Cameroons from the seaboard towards the interior, diminishing in those districts where the climate is drier, or the country is rocky and mountainous. Rarely found beyond 200 miles from the coast, it prefers a situation where the soil is generally moist. Swampy, ill-drained land is unsuitable. Where there is gravelly laterite over a deep substratum of syenite, trees may abound in considerable numbers, but their trunks do not acquire the same thickness as those growing in damper or lighter ground. No distinct varieties are recognised by the natives, although distinctive names are applied to the same fruit in different stages of development. Yet there is great disparity between oil palms, both in yield and quality, to the extent of 30 per cent. Some have thin pericarps, yielding less oil and more kernels—*e.g.*, in Sierra Leone—others have thin-shelled kernels and thicker pericarps. The oil palm does not thrive in heavy forest, but in open valleys with low undergrowth. The seeds or nuts are large and heavy, yet they are distributed by the agency of birds and mammals.

The full-grown oil palm attains a height of about 60 feet. Its stem is covered with the remains of dead

leaves, and the tree is crowned by large pinnate leaves, each of which may be 15 feet long, with leaflets 2 feet or 3 feet long.

The tree is very slow in growing, reaching a height of 6 inches to 9 inches in three years, 12 inches to 18 inches in four or five years, 8 feet in ten years, and 13 feet to 14 feet in fifteen years, and attaining its full height of 60 feet in about 120 years.

The fruit is borne in bunches termed "heads," "hands," or "cones." These are small and numerous when the tree first begins to bear, from the fourth to the eighth year, and larger but less in number as the tree becomes older. The oil palm requires little cultivation; wherever natives settle in previously uncultivated spots, they plant oil palms, and, as they rarely cut these down when subsequently clearing their fallow ground, the number of such trees increases from year to year.

Where, however, the oil palm has received the attention of the plantation, as in French Guinea (and in the Krobo district of the Gold Coast before the cocoa boom set in), the palm groves are in a more flourishing condition, and have yielded better results. The cocoa trees in the Krobo district were first planted as catch-crops between the palms, but, proving more lucrative, have become the main crop.

In French Dahomey every encouragement is being given by the Government to the oil palm industry among the natives, and the result has been to make this one of the most flourishing of the African colonies which France possesses on that continent.

In Nigeria, the British Government has encouraged more careful planting of palms, with the result that the Nigerian oil fetches the best price. In Liberia, a British syndicate has obtained valuable concessions in Maryland and Sinoe.

On a plantation, the distance between palms should be not less than 25 feet, and catch-crops should not be grown after the tenth year. Permanent crops such as

cocoa and rubber are hardly suitable for interplanting with the oil palm unless the palm trees are at least 45 feet apart, when *funtumia elastica* and cocoa may be grown satisfactorily. A rotation of crops may be carried out where the palm trees are 25 feet apart with the following products :—Maize, manihot (cassava), ginger, ground-nuts, tobacco, chillies, yams, native beans, and pine-apples. But before planting a large area of any one product the demand of local and European markets should be carefully studied. It is worthy of note, too, that local markets in West Africa are to-day worth attention, good prices being often realised for maize, cassava, ginger, native beans, and yams. The returns from the sale of the catch-crop produce should help to pay for the necessary attention required by the permanent crops until they come into bearing, as well as to meet other working expenses of the estate.

Each tree from about 10 feet to 30 feet in height is calculated to bear at least seven cones of fruit, and in full bearing under good conditions the yield is from eight to ten bunches. According to Adam (" Le Palmier à huile," pp. 118-121), an average yield of about ten fruit heads, each weighing 13·2 lbs., and equivalent to 85 lbs. of fruit per tree, per annum, may be counted on in districts favourable to the oil palm, such as Lower Dahomey. Farquhar (" The Oil Palm and its Varieties," p. 20) says that an average of five bunches is obtainable in favourable districts in Nigeria, each bunch weighing 31 lbs., but that the bunches are smaller in the dry zone and in dense forest. There is no doubt that the yields of fruit vary considerably in different localities.

The record bunch has weighed 56 lbs. and contained 1,445 serviceable oil nuts. The yield per acre would be from 536 to 670 bunches from the eighth year, where palm trees are planted 25 feet apart, which gives sixty-seven trees to the acre. The yield of oil per acre by European methods of extraction would be from one to one-and-a-half tons of oil, exclusive of kernels. The

quantity of kernels obtainable per tree would vary from 26 lbs. to 35 lbs., according to the variety, or from 15 cwt. to 21 cwt. per acre.

The natives remove a few of the lower leaves around the crown of the tree each year. This practice is supposed to increase the yield from 25 per cent. to 50 per cent., and is worth trial by Europeans.

To secure the cones the natives have become expert climbers. The cones are cut with sharp knives, in order to detach the fruit. This fruit consists of (*a*) an outer covering or pericarp, which contains the palm oil of commerce, and (*b*) the palm nut. The pericarp often holds about 60 per cent. of its own weight of oil, and as this part is 40 per cent. of the whole, the amount of oil is about 24 per cent. The fruit, when freed from the cone, is placed in the sun for a few days and fermented by being stacked in heaps and covered by leaves for some days more. The release of the fruit from its fibrous case is thereby rendered easier.

Crude palm oil, freshly expressed, enters largely into native culinary processes, and is even appreciated by Europeans in a fascinating dish known as "Palm Oil Chop." This is an unappetising looking mixture of chicken (or fish), calabash seeds, palm oil, native peppers and spinach, stink prawns and slices of yam, and is eaten with boiled rice and Foo-foo (a stodgy preparation of the yam root). At Sunday luncheon it is an institution, and votaries of the cult consider it almost irreverent to serve anything else before it. The natives bring the oil in "puncheons" many miles down river in their crazy canoes. A full puncheon weighs nearly two-thirds of a ton, so when the native gets in shallow water alongside the factory he sinks the canoe and floats the puncheon ashore.

The oil after being boiled, yields a pleasant and yellow-coloured fat, most of which is exported to Europe and used for various purposes by the soap-maker and chandler. Some oil is harder than others, notably that

from thin pericarps; the softer oil is of two qualities (*a*) Lagos, and (*b*) ordinary soft oil, both of these oils fetching from £3 to £4 per ton more than the harder quality.

The Germans were keen on introducing European methods of improvement. At the Agu plantation in Togoland, for example, the process employed there extracted the best palm oil obtainable, containing only 5 per cent. to 6 per cent. of fatty acid. Only as late as July 4th, 1914, Direktor Hupfeld, of Togoland, told the Third International Congress of Tropical Agriculture that increase in exportation might be attained by (1) an extension of the districts capable of exporting by improvements in the means of transport; (2) a more intensive utilisation of the existing palms through better methods of cultivation; (3) a better utilisation of the crops obtained through improved means of preparation; (4) an increase in the existing number of palms by increased activity of the present producers or the introduction of fresh producers; and (5) methods of preparing the crop by machinery which have been elaborated within the last decade.

Since then both British and French have taken up the matter more seriously, and several British firms, notably Lever Brothers and the Co-operative Wholesale Society, have large concessions, and oil mills under European management have supplanted the wasteful native method for recovering the yellow oil from the pericarp. These modern plants offer one of the most favourable opportunities for the investment of capital, as the native labourer will soon find that the collection of fruit for these establishments is easier and more profitable than attempting to extract the oil himself. At the same time, users of palm oil in Europe will be furnished with a product which, on account of the large proportion of glycerine it contains and better average condition, will be of greater value than the variable and uncertain product that was formerly shipped by the West African native.

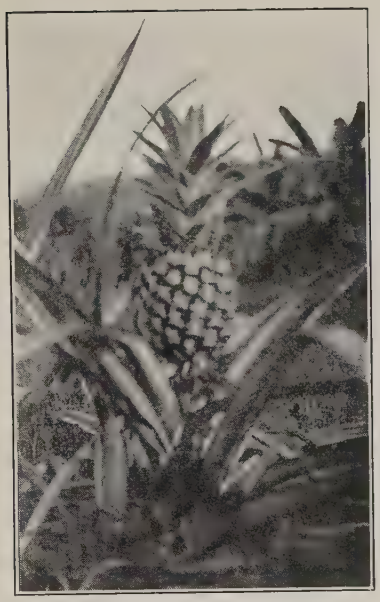
The cost of extraction by the native methods is from £10 to £12 a ton. About half that amount is estimated to cover the cost by machinery under European management.

The problem of the mechanical extraction of palm oil, says the *Imperial Institute Bulletin*, has been approached from two standpoints: (1) The construction of small, cheap, portable machines, capable of being worked by hand and of being transported from place to place as required; (2) the erection of central factories dealing with large quantities of palm fruit by means of heavy, power-driven machines.

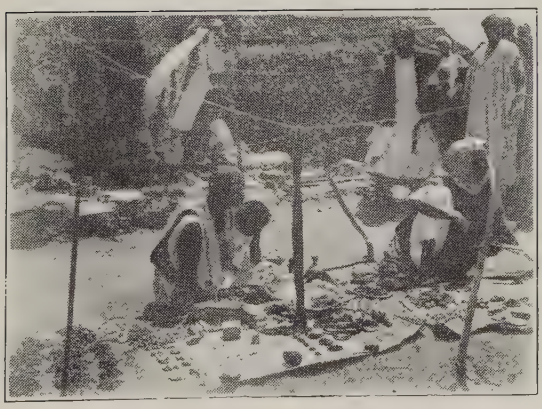
The kernels or seeds contained in the nuts or "stones" of the oil palm are obtained by cracking the nuts by hand or by the aid of a nut-cracking machine, after the orange-coloured palm oil has been extracted from the outer pulpy portion of the fruit. In Sierra Leone, this is, principally, the work of thousands of small farmers in the Colony and Hinterland, who, with wives and families, work at this industry during the season. Their produce is collected by agents and sub-agents representing the large trading firms.

The kernels are exported, and the expression of the kernel oil carried out in Europe. Palm kernel oil is white in colour and of rather softer consistence than palm oil. The kernel, when it reaches the mills, is treated either by the crushing or chemical extraction processes to obtain this oil, which forms about 50 per cent. of its contents, and has a very high commercial value, being sold at about £40 per ton in peace time, and at a much higher figure during war. Formerly employed solely in the manufacture of soap, candles, etc., palm kernel oil has latterly been more and more in demand among the makers of edible products, such as "nut-butter," chocolate fats, etc. Before the great world war, most of our supplies of this oil were imported from the Continent.

In 1913 over 234,000 tons of palm kernels were



PINEAPPLE [NIGERIA].



FRUIT DRYING.

exported from British West Africa, of which over 181,000 tons went to Germany and about 40,000 tons to this country; and in 1912 over 50,000 tons of the same were exported from French West Africa, of which about 43,000 tons went to Germany and about 3,500 tons to this country.

Perhaps we were partly to blame for this state of things. For example, at Hamburg, according to evidence given to the Edible Nuts Committee, the cost of landing palm kernels was 8d. per ton, and at Liverpool 3s. 3d. Thus, the English importer started with a handicap of 2s. 7d. Another witness put it at 3s. 9d. At Hull there are no quay charges; and, as a consequence, large oil-crushing mills have been started there.

Palm-kernel cake is the residue from the kernels of the nuts of the West African oil palm after expression of the oil.* The cake always commanded a higher price on the Continent than in Great Britain because it was used for feeding cattle.

Another product of the oil palm which is not so generally known is fibre; this fibre is of very good quality, and realises as much as £60 per ton on the Liverpool market.

It is the only fibre that is sufficiently fine and strong to make fishing lines, and this is the only use to which it is put by natives. It is obtained from the young leaves, the older ones being too strong and coarse to permit the hand-extraction of the fibre.

The process of extraction is laborious, and therefore unremunerative, the cost of the production being as high as £75 a ton. There remains, however, a possibility that a mechanical or a chemical process may be introduced to separate the fibre cheaply.

The tendency in the palm oil and kernel trade is to

* "Expression" is the more correct term when the material is crushed in a press, and the oil squeezed out, "extraction" when oil is dissolved by suitable solvents (*e.g.*, benzine). Solvent extracted oils are now used extensively for edible purposes.

have large factories and mills on the spot for treating the material.* Messrs. Lever now have their own steamers running between West Africa and Liverpool for their trade in kernels and oil. In Sierra Leone alone, the palm kernels exported in 1917 reached the record figure of 58,000 tons.

Next in importance perhaps among edible oils is that extracted from the ground nut, earth-nut, monkey-nut, or pea-nut, as the different kinds of the same species are variously called. This nut (the fruit of a yellow-flowered herbaceous plant) is found in most of the West African colonies. It is cultivated extensively in Gambia, Senegal, and Nigeria. The value of the ground-nut largely depends on its oil content, which in a good sample will average 40 per cent. of the seed by weight after extraction. At the same time the leaves and branches of the plant form an excellent fodder for cattle and sheep, and should always be utilised after harvest.

The flowers are peculiar and worthy of consideration, as they have a considerable bearing on the successful cultivation of the crop. After fertilisation the torus or seed stalk of the flower becomes elongated, rigid, and deflexed, and forces itself into the ground where the ovary at its extremity begins to enlarge and develop into a yellow wrinkled one to three-seeded pod. If the ground be so hard as to prevent the seed stalk from burying the developing ovary, the whole part withers and no fruit is formed, hence the necessity of keeping the soil in a friable condition until the flowers be set.

The nut contains 50 per cent. of fat, 24·5 per cent. of protein, and 11·7 per cent. of carbohydrates, these being the principal nutrient components of vegetable foods. It makes an excellent substitute for peas and beans, possessing several preponderant advantages. In Nigeria a nutritious and appetising soup is made

* See the author's "Coconuts, Kernels and Cacao."

from the nut. The oil of the nut is highly esteemed, being regarded as an alternative to sweet or olive oil.

Small quantities of selected grown nuts have been used in England in confectionery as a substitute for almonds. In India they are extensively eaten roasted, and are now made into sweetmeats, being mixed with palmyra, palm or sugar-cane jaggery. By far the greater part of the world's production of ground-nuts is, however, used for the expression of oil, and for many years Marseilles has been the great centre of the ground-nut trade for oil. Oil is prepared in West Africa by means of crude native wedge presses, or pestle and mortar mills ; such oil, is, however, only employed for local use. An advantage of local extraction is that oil can be prepared from nuts in a fresh condition, freight charges are lessened, and the residual cake becomes available for local use.

In Senegal, with one set of six decorticating machines worked either by a locomotive or a portable engine, five tons of nuts in the shell are decorticated per hour, with the result that out of 280 tons treated, 199 tons of kernels are obtained. This is so satisfactory that extensive plant is to be erected in various parts of the Senegal colony. Natives are also beginning to decorticate by hand, on account of the large pecuniary advantage to be gained. It is proposed to erect plant in Bathurst or other parts of the Gambia, and it is said that a saving of 50 per cent. in freight space is effected if the ground-nuts be shipped after being decorticated.

For the last few years decorticated ground-nuts have been shipped from Northern Nigeria, and in spite of the rail journey to the coast—about 700 miles—and a sea voyage of about three weeks, these reach Europe in good condition, and can be used for the production of edible oil of good quality. Ground nuts properly decorticated in Senegal should reach Europe in excellent condition, as the average distance of transport by rail would only be about 120 to 200 miles, followed by a

sea voyage of ten to fourteen days, mostly in temperate regions. The chief points against the decortication of the nuts in the country of origin are : (1) The demand for oil of high quality prepared from nuts shipped in the shell, and (2) the interference with the native custom of selling nuts in the shell.

The sandy plains in Bida or Kano in Northern Nigeria, according to Mr. Lamb, the able Director of Agriculture, offer an ideal soil for ground-nut production. A yield of over a ton of freshly harvested nuts per acre was being generally obtained at Kano, and at Bida at least 1,400 lbs. of kernels per acre were obtained in the 1912-13 season.* A superior variety of ground-nut is grown in the neighbourhood of Pategi, Ilorin Province, which might be useful to draw upon for seed elsewhere.

In the Gold Coast Colony, where the Hongkong as well as the native variety is cultivated, at least in some of the centres, crows and rodents seem able at times to secure more than their fair share of the crop, in spite of its being underground.

In Gambia, ground-nuts, which form by far the most important article of cultivation in that colony, if alternated with the staple food crops of the country, viz., guinea corn, maize, millet and cassava, offer a fairly useful form of rotation.

At the beginning of each season, "strange farmers" appear in Gambia, and take up the cultivation of the ground-nut area, doing planting and harvesting on a percentage system, so much going to the owner of the land. After harvesting and selling, the strange farmer disappears with his profits, and may not perhaps be seen again. There is never, however, any dearth of such farmers.

The ground-nut being less sensitive to climatic varia-

* The extraordinary growth in the ground nut industry in the Kano region is shown by the increase in the tonnage of ground nuts carried over the railway from Kano to Lagos. In 1908, the first year that the railway was open, the amount was 4 tons. In 1917 it was 41,577 tons.—EDITOR.

tions than cotton, and much freer from disease, is worthy of the attention of the larger land companies, who could, if interested, encourage their tenants by distributing selected seed and guaranteeing to purchase the crop at one-halfpenny per pound after deducting the weight of the seed issued.

The Shea Nut.

The shea-butter tree was originally brought to our notice by Mungo Park, and named after him, *Butyrospermum Parkii*. The shea-butter grows in those parts of West and West-Central Africa, where the oil palm does not. In Northern Nigeria especially, it flourishes over large areas. Vast and unexploited supplies exist also in the north of Ashanti beyond the evergreen forest. It is content with less rain than the oil palm requires. The vegetable fat from the nut of this tree is used by the West African natives as a food, and has been employed in this country in the manufacture of candles, and mixed with other oils, in soap-making. Modern chemistry is devising a means of preparing and preserving this vegetable fat so that it is an exportable form of butter. It is far nicer in taste, and far more wholesome than some of the present substitutes for the fat derived from cow's milk.*

The shea tree grows to about 60 feet high, and its trunk has a diameter of 9 feet or more. The reddish-grey coloured wood is hard, heavy and difficult to work, but is used by the natives for making pestles, mortars, and other implements. The leaves are long, measuring from 4 inches to 10 inches in length and $1\frac{1}{4}$ inches to $2\frac{3}{4}$ inches in width. Flowers appear from January to March, according to the climate and the situation of the tree. They are white, scented, and borne at the extremities of the branches. The fruit ripens from May to

* Mungo Park, writing of the shea nut, states that "the butter produced from it, besides the advantage of its keeping the whole year without salt, is whiter, firmer, and, to my palate, of a richer flavour than the best butter I ever tasted made from cow's milk."—Editor.

September, but principally in the latter part of July. Spherical and somewhat resembling a plum—it measures from 1½ inches to 2 inches in length and from 1¼ inches to 1¾ inches in diameter. The fruit has an outer succulent pulp, and is of a yellowish or blackish-green colour when ripe. Sometimes as many as three nuts are found in a pod. The pulp has a pleasant flavour, and is largely eaten by the natives as a fruit. When ripe the fruit falls to the ground, the pulp being devoured by sheep and swine. The nuts generally measure about 1½ inches by 1 inch. The shell is usually of a light brown colour; when dried hard it can be easily removed. The kernel when fresh is soft and yellowish, but when dry is firm and turns chocolate-brown. Dry kernels vary in size and weight from 2¾ grains to 4½ grains. The fresh fruit yields an average of about 50 per cent. of nuts, the rest being pulp. To prepare 1 ton of kernels for export a native has to gather nearly 5¼ tons of fruit.

The shea tree is generally found on soils composed of sandy clay, and does not thrive on marshy land or heavy clay. Although the tree is found in the forest or in the bush, it does not grow at its best there, but in open situations, as in clearings round villages. In Northern Nigeria and elsewhere, Governments try to induce the natives to clear away the bush around the trees to prevent damage by fire. Laws have also been made in the Upper Senegal and Niger region to prevent the cutting down of this valuable tree when land is being cleared for planting. The tree is easily propagated from seed, but grows very slowly. It does not bear fruit until from twelve to fifteen years of age. The establishment of plantations would therefore be a tedious operation, and, considering the irregular yield of nuts, it is not likely to be profitable even in view of the attempts being made to establish oil mills on the spot in West Africa. A native is able to gather 100 lbs. of fruit in a day of nine hours, and can shell 250 lbs. of nuts daily.

The fruit, when ripe, drops to the ground, and after

DRYING NUTS.

collection rots in pits dug in the ground. This removes the pulp. The nuts are then dried in the sun, or in a native kiln or oven, and the shells removed by crushing in a mortar and vanning. Although nuts in the shell have been exported, it is better to shell on the spot, as the shells are valueless.

The collection and preparation of nuts and of shea butter is often carried out by women, the men transporting the kernels or butter to the local markets. The oil-cake from shea kernels does not fetch a high price in European markets, so it is found more profitable to prepare the fat in West Africa, but the preparation of the fat or butter from the kernels as practised by the natives is tedious and wasteful.

The Coco-Nut.

The coco-nut is another important product for exploitation in West Africa, but it requires careful handling; for, although coco-nuts are found all along the coast, they are not in any one area so numerous as to make by themselves a good paying proposition. In most cases—excepting here and there in a part of Sierra Leone, in Togoland, or in Liberia—they are scattered and under the control of different families or tribes, and only those who know the country and its laws and have obtained the confidence of the people can successfully combine various lands and planted areas for commercial working.

Only since the author drew attention to the possibilities in the littoral of Sierra Leone has the Government seriously taken up coco-nut growing there, importing the seeds from Malay for the purpose of forming plantations. Previously the authorities had failed, owing, among other causes, to native apathy, the natives neglecting to water the young trees because "the nuts themselves contained liquid." Governor Wilkinson is very keen on coco-nut growing and is willing to grant land to enterprising individuals, not companies.

Similarly, about seven years ago, the Agricultural Department of the Gold Coast Government reported that the natives were making extensive plantations of coco-nuts, and that many were giving the trees very careful attention and taking a greater interest in the preparation of copra. These developments are now commencing to yield beneficial results. Up to 1905 the coco-nut had not been energetically cultivated in West Africa, but copra has commanded such abnormally high prices that there is every inducement to stimulate the industry. Large developments are likely to take place, as the soil and climate are so favourable that the palms flourish naturally, and could be brought to a higher level of productivity by scientific, up-to-date methods. Native labour is abundant and cheap ; land is available at moderate rates ; and West Africa is much nearer the principal European markets than most other coco-nut growing regions, consequently freightage is cheaper, the copra arrives in a better condition, and commands a higher price. Moreover, the coast is outside the hurricane zone, and thus escapes the destructive storms from which those within the hurricane zone so frequently suffer.

The soil best suited to the coco-nut palm is a deep and fertile sandy loam, *e.g.*, in alluvial flats along the sea coast at the mouths of rivers, or in wide river valleys. In such situations and on such soils the coco-nut palm flourishes, but it can be grown inland, by the banks of a tidal river where the ebb and flow create ideal conditions. The products of the coco-nut palm, viz., coco-nuts, copra, desiccated coco-nut, and coir fibre are now in such enormous demand that coco-nut growing in West Africa deserves special attention.

Nearly every part of the tree is utilised by the natives. The roots are used as an astringent in native medicine, or chewed as a substitute for betel nuts, or used with fibres to make baskets. The trunk is utilised to form native rafters and pillars. The outer trunk is polished

and used for marquetry work and cabinet-making. The leaf-bud is served up as a vegetable salad by both natives and Europeans, but to obtain it or to tap the palm for wine the tree has to be sacrificed. (Planters need, therefore, to keep a sharp look-out.) The fully-grown leaves are formed into mats, baskets, native roof-coverings, fences, and ornaments. The leaf-stalks make fences and handles for tools. The dried flower-spathes can be used as torches. The oil obtained from the kernel of the nut is used as an article of food, and the husk as fuel. The fibre is made into brushes, yarn, cordage, and matting; the shells into drinking vessels, or, when carved and polished, into ornaments. The author has seen Kru boys scrubbing West African steamers with the natural husk cut into pieces.

The average yield when the trees are in full bearing varies from fifty to seventy nuts per tree, under good cultivation and manuring.

The nuts are produced in bunches of about ten nuts each. Natives climb the trees and throw down the nuts, harvesting 400 nuts a day each. The collector should at the same time remove dead leaves from the crown and search for beetles or other insect pests. Nuts which are allowed to remain until they fall naturally from the trees are used for seed purposes.

The following is an estimate of revenue, expenditure and profit from 2,000 acres of virgin land in West Africa. Capital outlay, £20,000 :—

	Gross Profit.	*Upkeep.*	*Net Profit.*
Eighth Year ...	£12,280	£2,600	£9,680
Ninth Year ...	18,800	3,500	15,300
Tenth Year ...	27,320	4,300	23,020
Eleventh Year	36,080	5,500	30,580

The above estimate was based on copra at £21 per ton and coir fibre at £10 per ton, thus leaving a very large margin on present values.

The Soya Bean.

The Soya bean is now being grown in West Africa. There are over 200 varieties of Soya bean, which are distinguished according to the colour, size and shape of the seed, and the time required for the plants to reach maturity. This large number of varieties can be formed into six groups—yellow, greenish-yellow, black, brown, green, and white.

The yellow variety has the largest growth, and is rich in oil, albuminoids, carbohydrates, and nitrogen. Under average conditions it grows from three to five feet, and requires from 120 to 150 days to mature a crop of seed. The average yield should be thirty bushels per acre. This seed is planted about two inches deep, not more. The crop can be readily harvested with machinery and is frequently gathered with a grain-binder.

The Soya bean is especially adapted to maize and cotton districts where the latter varieties grow exceptionally well. Generally speaking the Soya bean requires the same temperature and soil as maize, but it will make a good growth on poorer soil than maize requires, if inoculation is practised. The Soya bean makes the best development on fairly fertile loams. Where the soil is good excellent results have been obtained by sowing broadcast. It is best, however, to plant in drills from 2 feet to 3 feet apart, according to the quality of the soil. When sown broadcast, about a bushel of seed is required, but when put in with a drill, only from half to three-quarters of a bushel. When a seed crop is required, enough seed should be used to give five or six plants per foot in the row, the rows being on an average about 2½ feet apart.

A Soya bean can be planted any time from early spring up to midsummer. Generally, early plantings require more time to mature than late plantings, the difference in the same variety often amounting to as much as three weeks.

A BUSY MARKET PLACE.

ST. PAUL'S RIVER.

COCOA-NUT DRYING.

Under ordinary conditions, twenty-five to forty bushels of seed per acre can generally be obtained. In harvesting, it is better to cut the pods before they are quite mature. If too ripe, they are inclined to burst during the process of driving and carrying.

This bean is an invaluable crop in all planting districts. It can be planted in coco-nut plantations to enrich the soil, give fodder to the working cattle, and food to the natives ; it also helps in keeping down the weeds.

The Strephonema Nut.

Three new oilseeds from Tropical Africa were experimented on by the Imperial Institute during 1917-18.

The first was the kernel of the Strephonema, a tree or shrub confined to Tropical West Africa, and particularly abundant in the Belgian Congo. This nut has very dark brown kernels of about 1 inch to 1½ inches in diameter. Internally the kernels are hard and purplish-brown. They are said to yield 38·6 per cent. of a bright yellow, rather soft fat, equivalent to a yield of 41·8 per cent. from the dry kernels. The fat is said to be free from unpleasant smell or taste.

The residual meal left after the extraction of the oil in the samples above mentioned was of chocolate colour, and had an unpleasant astringent taste. No alkaloids or cyanogenetic glucosides were found. This investigation indicates that these kernels are of commercial value, but the presence in the meal of a considerable amount of dark coloured tannin would prevent its use for feeding purposes unless special treatment for the removal of the tannin be effected.

The N'Gore Nut.

The N'Gore nut is almost spherical, bluntly pointed at one end, and measures from ¾ inch to 1 inch in diameter. The kernels are brown externally, and pale cream inside. They yield about 65 per cent. of a reddish-

yellow viscous oil. This oil has an unpleasant odour, and, like castor oil, possesses an unusually high specific gravity. Partially soluble in alcohol, and completely so in ether, it has proved insoluble in light petroleum. Like castor oil, also, it contains hydroxylated acid, and does not dry on exposure to air. It is not used for edible purposes, but for certain kinds of soap and as a lubricating oil. It will probably be utilised for several purposes to which castor oil is now applied. This N'gore meal has evidently a high nutritive value, but is not fit to be used safely as a feeding stuff for animals.

The N'Kamba Nut, also called the Kamba Nut.

This is a pale brown nut, measuring 1¼ inches in length and 1 inch in diameter. The kernels yield about 15 per cent. of a yellow liquid oil of a non-drying character. It is being used for various industrial purposes. The residual meal after the extraction of the oil is cream-coloured with a pleasant and rather sweet taste. A sample of these kernels received in July, 1917, was found to contain 18·1 per cent. of oil, calculated on the dry kernels, as compared with 16·3 per cent. in the case of a former sample.

The N'Kula Nut.

Another nut, less known, but which the author found in abundance in the Liberian forests, and which is not only of pleasant taste but remarkably oily, is known scientifically as *Coula edulis*. This has nothing whatever to do with the stimulating kola nut. The scientific name is said to be a corruption of the native term N'kula, given to this tree in the Gabun Colony. The nut would, I believe, be a valuable addition to our sources of vegetable oils and materials for food products.

The Kamoot Nut.

Very similar is that of the *Kamoot* or *Butter* and *Tallow tree*, which the author experimented with in

Sierra Leone. The fruit of this tree closely resembles the kola acuminate, and is often placed among genuine kola nuts as an adulterant; but it does not contain theine like the kola, and it yields fat and tannin, neither of which are to be obtained from the genuine kola. The fat is edible, and can be profitably used in candle-making, margarine, and soap manufacture. As much as 41 per cent. of oil has been obtained from the seeds, and £10 a ton in pre-war times has been obtained for the commodity.

The Sierra Leoneans and the Mendis do not use the tree, but the Temnes, from whom the name Kamoot is borrowed, express the oil for food purposes in the same way as palm oil. They dry the seeds, parching them over a fire, then pound them in a mortar, add water, and boil, skimming off the fat or oil as it rises to the surface. The tree is propagated by means of seeds, and is usually found near streams, being plentiful in the Savannah districts of Sierra Leone, and particularly in the neighbourhood of the old Christineville Rubber Estates between Rokelle and Waterloo, where it is called by the Mendis "Jorrah" or "Black Mango." It is also plentiful on the Niger river and Congo district, where the natives call it "N'goumi," and a trade is done in it with Europe from French West Africa, where it is called by the name of "Lamy."

Dika Nuts.

Another oil-bearing product is the Wild Mango, the fruit of which is like but very inferior, to the ordinary mango.

The natives eat it, but they attach greater importance to the kernel, from which they make the so-called "Dika" bread, which consists of the bruised kernels warmed and pressed into a cake. It is used largely scraped or grated, in stews, and forms a staple native article of food.

Decorticated seeds—sun-dried kernels—contain about 55 per cent. of solid fat. The fat is considered suitable for soap and candle-making, for which purposes its value is regarded equal to that of palm-kernel oil, and if it could be obtained perfectly fresh and pure, it might also equal some of the present substitutes for butter and lard. Messrs. Miller Bros' machine for cracking palm nuts has been tried with success on Dika nuts at the Imperial Institute. It is not considered advisable to ship the nuts whole.

Many other edible nuts and seeds are being found in West Africa.

CHAPTER V

COCOA

Cocoa is now one of the principal products of West Africa, and so great is the demand for cocoa of a good quality that it was feared for some time that the market would be inflated unduly, but the demand seems to be not only maintained, but increased, and natives all over West Africa are either cultivating cocoa or selling it direct to European factories or through native brokers. In Africa, the islands of San Thomé and Principe had for many years, a practical monopoly of the West African product, and Messrs. Cadbury at one time bought most of their cocoa from this source. From 1908 for some years, however, these islands were boycotted by many firms, owing to the conditions of slavery said to exist. The Portuguese Government have now improved all faulty conditions. From 1911, however, British West Africa (especially the Gold Coast Colony) became the principal cocoa-producing country in the world, the quantity produced that year being 44,828 tons.

In 1879, Tettey Quashie, a Fanti of Accra, on the Gold Coast, hired himself out as a labourer with others of his countrymen for a term of service on the Spanish island of Fernando Po. There he worked on a cocoa plantation.

When his term expired Tettey Quashie returned to "We Country," as his cousin the Kroo-boy puts it, but he did not return empty-handed. He brought with him a few plants and pods of cocoa, and he put them in the ground at a village called Mampong. Four years later the plants began to bear fruit, which Tettey Quashie sold to neighbouring villages at £1 a pod. Seeing that there was money to be made the natives eagerly bought the pods at this price, and Tettey

Quashie, full of his Fernando Po experiences, gave his countrymen some rudimentary tips in the art of fermenting and drying the cocoa. In 1885 the first consignment of native-grown cocoa was exported from the Gold Coast to Europe. It weighed 121 lb., and was valued at £6 1s.

I do not know what became of Tettey Quashie after that; probably he died, and with his death his acquired knowledge. In 1890 the Basel Mission imported some cocoa pods from the West Indies and sold them to natives at 2s. apiece, and some years later a botanical station was established at Aburi.

Sir Hugh Clifford, the late Governor of the Gold Coast, in his annual report of 1917, thus continues the story:—

"In 1891 a consignment of locally grown cocoa, weighing 80 lbs. and valued at £4 sterling, was exported from the Gold Coast. . . . In 1901 the export of cocoa had increased to 960 tons, and its value from £4 to £42,827. . . . By 1911 the export of cocoa had risen to 35,261 tons, valued at £1,613,468. . . . In 1916, the last year of another half-decade of progress, the export of cocoa amounted to 72,161 tons, and its value to £3,847,720—considerably more than double the crop of 1911 and more than a third of the total cocoa production of the world. It must be added that every pound was grown by native cocoa farmers, aided only by such advice and assistance as could be afforded by an Agricultural Department. . . . In many parts of the country incomes have been multiplied by a hundred or more . . . family incomes of one or two thousand pounds per annum are to-day by no means uncommon. Here and there even larger fortunes have been made.

"With no expenditure of European capital, with only some technical help from the Government—and very little of that until comparatively recently—but with its goodwill and sympathetic encouragement, the native of the Gold Coast has built up a purely native industry

on his own land, as his own landlord, farmer, and vendor. This man, reputed to be lazy by the superficial globe-trotter or the exponent of the 'damned nigger' school, has carved from the virgin forest an enormous clearing, which he has covered with flourishing cocoa farms. Armed with nothing better than an imported axe and machete, and a native-made hoe, he has cut down the forest giant, cleared the tropical undergrowth, and kept it cleared. With no means of animal transport, no railways, and few roads, he has conveyed his product to the sea, rolling it down in casks for miles, or carrying it on his own sturdy cranium.

"Here is a result to make us pause in our estimate of the negro race. A people that can do this under these circumstances, will not be a negligible factor in the economic development of the world, when science and the white man's arts and crafts have given them the technical knowledge which they still lack, together with adequate means of transport."

Messrs. Cadbury and Fry, the celebrated cocoa manufacturers (now combined) have their own cocoa plantations in Ashanti. The thick virgin forest of Ashanti makes ideal cocoa growing country. A piece of forest land is cleared, the cacao planted, and, with a small amount of attention, in a few years the farmer is selling at a large profit. In consequence, more and more land is being put under cultivation. Hitherto the roads in Ashanti have been narrow, winding bush tracks from village to village, only possible to traverse on foot; few were even hammock roads. The need of bringing cocoa to market has made the Africans themselves open their roads so that they may roll casks along. Where the cask can go the bicycle can go, and it is now possible to cycle all over Ashanti on the ordinary "push" bicycle. Head loads and cask rolling, for which the Northern Territory tribesmen—Moshas, Wangaras, Fra-fras, Grunchis, Dagambas, and many others—have been imported in large numbers, are but slow methods of bringing in the

ever-increasing crops, and the Government and mercantile firms are doing their best to assist.

Cocoa is now being grown in Togoland, Cameroons, Liberia, Sierra Leone, and Nigeria.

In Nigeria, the export of cocoa has increased from 99,000 cwts., valued at £172,000, in 1914, to over 200,000 cwts., valued at about £400,000. Ibadan is the largest producing centre, and three native cocoa instructors are employed in the Calabar and Abeokuta provinces and the Agege district. In the first-named, cocoa planting competitions are encouraged by the Government. In the last-named, the Government recently undertook a great experiment in plantation sanitation.

The following table illustrates broadly the results of the work :—

Season.	*No. of trees.*	*Average yield of cured cocoa per tree.*	*Total yield.*	*Cost.*
		lb.	lb.	£
First	1,224	.80	961	35
Second... ...	964	4.40	4,131	47
Third	1,009	3.40	3,303	63
Fourth... ...	1,000	5.92	5,512	35

The cured cocoa was sold locally at a premium of about ½d. per lb. on the ordinary market price and realised £272. The total cost of upkeep of the plots, curing, transport, etc., amounted to £180, so that there was a total profit of £92, or annual profit of £4 12s. 3d. per acre. During the four years the five acres yielded 14,307 lbs. of cured cocoa, an average annual yield of 715 lbs. per acre. These results are highly satisfactory, for the farm was without European supervision for several months in each year.

Sierra Leone has also become a cocoa-growing colony since the author of this volume discovered the little cocoa plantations cultivated by the native and hidden from the Government for fear of taxation.

The Germans before the war were paying particular attention to this commodity and excellent plantations were to be found in the Cameroons, and not a few in Togoland. Those in the latter country have been cleared and cleaned under the direction of Mr. Evans, formerly of the Department of Agriculture in Trinidad. The last crop totalled 30,000 bags. Cocoa there is grown on estates averaging 1,000 to 2,500 acres, thus contrasting with the small individual holdings of the Gold Coast proprietors. The plantations were also well equipped with artificial drying houses, and staffed by Europeans, the type of cocoa favoured there being "forastero."

During the summer of 1918, the American Government placed restrictions on the importation of cocoa, license to West African importers being refused owing to distance and tonnage difficulties. These restrictions resulted in an embargo on the West African product. The British West African Association by a deputation received by the American Embassy, obtained a modification of this embargo for 1919, thus saving the West African cocoa industry from disaster.

The cacao tree, of which cocoa is the product, grows to a height of from 12 to 25 feet. Three to six lateral branches are formed when it is but a few feet from the ground, but only when these are matured does a leader spring from the side. The leaves are large and undivided. The flowers are clustered and small, and seldom does more than one develop into fruit. The plant has a long tap-root, and it succeeds best in a rich, deep, well-drained loam. The best-known varieties of seed for planting are the Criollo, Forastero, and Calabacilla.

The author participated in the planting of cacao in West Africa, both on a modern plantation, controlled by Europeans, and on a more primitive one maintained by a native chief. He was thus able to compare the two methods.

The native practice was, and still is, where the Government have not succeeded in inducing the people to

adopt newer methods, after felling the forest, to sow the seed "at stake" in small patches at the beginning of the rainy season, in roughly prepared beds close to the water. Gaps are not filled, and two or three seeds are sown together, the weaklings being cut out not later than the second or third year. Even then the remaining plants are too close together—6 feet intervals being frequent—and often in very irregular lines; while the excessive shade caused by close planting often prevents the fruit from forming well, and sometimes produces rot, owing to want of evaporation of moisture. On the other hand, the dense foliage makes weeding unnecessary, and is therefore economical from this point of view.

The European practice is rather to sow the seeds in a nursery than "at stake," and to rear them in a nursery.

In West Africa the banana is used for temporary shade purposes, and gives a profitable local return while the cacao tree is growing. Cassava or tapioca is also employed, but is not recommended, as it takes too much nourishment from the soil.

Manuring, except for delicate plants, and upon soil lacking necessary chemical constituents, is not actually necessary until after the first crops, although a moderate application often quickens growth and production. As soon, however, as the crop-taking has begun, regular manuring is necessary to ensure permanent and improving crops.

Cacao produces when about four years old. From the twelfth to the sixteenth year it is at full maturity. The cacao-tree bears nearly all the year round after it has reached the age of five years, but only two harvests are, as a rule, made. The crop varies from 1 to 7 lbs. per tree, and as much as 4 cwts. per acre. Eleven pods produce about a pound of cured beans, each pod containing from 36 to 42 beans on a fully matured tree.

The fruit is yellow and red on the side nearest the sun, the rind thick, the pulp sweet, the seeds numerous, and covered with a thin brown skin or shell.

STATION AT BADEGGI.

HIDES AND SKINS [NIGERIA].

FERRY ON GOLD COAST.

The native cacao-grower too frequently collects the pods at a time when he can gather the greatest amount, and often, in consequence, takes over-ripe and under-ripe fruit. He is also inclined to pull off the pods, thus tearing and injuring the cushion, and, consequently, the successive crops of flower and fruit. The correct method is to cut the pods with a knife or cutlass, and only when fully ripe. The pods should sound hollow when tapped with the knuckles.

The native will often leave his heap of collected pods for two or three days without further attention ; then he will break them open, and the beans and pulp will be washed and dried in the sun.

On a careful cacao estate, the beans are shaken out of the pods or extracted with spoons—usually by women—as soon as collected. Then they are piled in heaps and covered by sand and banana leaves, or placed in box-like bins with perforated sides and bottoms, and similarly covered with leaves for fermentation. Every twenty-four hours these bins are emptied into others, so that the contents are thoroughly mixed, or, if in heaps, they are turned over daily for four or five days, until the pulp becomes darker, and the temperature is raised to about 140° F. The object of this "sweating," as the process is called, is to remove the dark, sour, sticky liquid. The beans become duller in colour and the skin is expanded.

They are next laid out in trays or on mats to dry in the sun, or are specially machine-dried. In West Africa they are also washed or sprinkled over with moisture and polished, the latter process being done by machine in the more modern plantations, and by natives treading upon the beans in more primitive cacao estates.

In some parts of West Africa, and in other cacao-bearing regions where Spaniards have been dominant there is a practice of "claying" the beans by dusting over them a fine red earth during the drying process.

The bean is said to be protected thereby from mildew, and the aroma is supposed to be preserved. Often, however, this practice is a mere "weighting" of the cacao. Many brokers and manufacturers do not favour "claying," but others do.

The beans are exported to Europe in bags. The process of their manufacture into cocoa or chocolate in this and other countries the author has described elsewhere.*

The cost of planting and producing cacao varies, of course, like its yield, according to the country, and also according to the labour obtainable.

The Governor of Fernando Po stated before the war that capital invested yields interest in five to six years, and in seven or eight years the whole should be reimbursed.

A native farmer, writing in the *Gold Coast Leader* in 1916, gave the following estimate of initial expenses on a small native estate of 200 feet by 400 feet† :—

To Clear and Maintain.

First year, clearing of bush	£4	0	0
Felling large trees	8	0	0
Planting young cacao trees	2	0	0
Clearing weeds	8	0	0
	£22	0	0

The trees generally yield as follows :—

Fourth year, 3 loads at 20s.	£3	0	0
Fifth year, 6 loads at 20s.	6	0	0
Sixth year, 12 loads at 20s.	12	0	0
	£21	0	0

During these years payment to overseers for plucking and drying is 3s. a load, and transport for twenty miles about 4s. a load.

* "Romance of Modern Commerce" (Seeley and Co:, London).

† The cost, of course, has gone up since this was written, but so also has the price.

The future lies with the producer of high-grade cocoa at the lowest cost. Speeding-up and efficiency must be the watchword on the tropical estates as well as in the factories at home.

In Southern Nigeria cocoa trees begin to bear fruit when three or four years of age, and yield about half a pound of cured cocoa per tree. The yield increases annually until at six years of age a tree may produce from two to four pounds, and in good soil as much as five to six pounds. Cocoa is therefore worth more attention from planters.

The cocoa tree, once planted, requires very little attention beyond pruning and clearing away the undergrowth, which chokes it. In many places the trees grow wild, the owners being too lazy to pay any attention to them other than picking the cocoa when it is ripe. Like most of West Africa, the land is extraordinarily fertile, the only obstacle to the growing of herbs of all kinds being the heavy undergrowth, *i.e.*, the bush. The cocoa season lasts from about September to January, the busiest time being towards the end of November. The trees grow to a height of about ten to twenty feet, and the cocoa itself is in the form of beans contained in large pods, each holding about twenty to thirty beans. The latter are collected in baskets, kept in the farmer's house for six days to soften, and then laid out in the sun for another six days or so to dry, being at the end of that time a dark brown colour and ready for sale.

Before the introduction of the cocoa industry, the Akuapems, Akims, Krobos, and Shais, worked hard in the production of kernels and oil ; now every landowner in those districts is wealthy. Yet to none of these people was due the birth of the cocoa industry in the Gold Coast, but to one Tettey Quashie, who is mentioned at the beginning of this chapter.

The Gold Coast Colony, therefore, contributes one of the most interesting romances of commerce and Colonial history. In 1890, not a single pound of cocoa

was exported from that colony. While the export was mounting to millions of pounds annually, the difficulties of transport were enormous, and almost the whole native population was producing the commodity, thousands of natives of the adjacent country, Togoland, leaving their own country to carry cocoa for the Gold Coast native producer at four shillings and sixpence a day, although they could have produced it themselves in Togoland for £50 a ton.

To-day the railway carries the commodity to the coast and most of the cocoa producers are wealthy.

The cocoa industry of the Gold Coast is purely and solely of a native character, and when we hear occasionally of "very large plantations," it must be understood that these only represent areas of about thirty acres, with one labourer per acre. One or two natives possess plantations of 100 acres in extent, and there are two European plantations about the same size. About 600 trees are planted to the acre while elsewhere the tendency is to plant not more than 300 to the acre.

The cocoa districts commence about fifteen to twenty miles from the coast upon undulating and rising land. The grass savannahs, which run from the coast to this point are not cultivated, not only because the population is very small, but because the red laterite which predominates there is not considered suitable for planting purposes.

In the late German colonies the men occasionally undertake the felling of trees and the necessary clearing operations of the area required for the estate, and they leave the women to perform the planting, and cultivation of the crops, and spend the rest of their time in idleness. Compared with this the negroes of the Gold Coast are all employed in looking after the cocoa.

The large firms, through whom practically all the cocoa passes eventually, pay about 18s. per 60 lb. Besides buying direct at their large factories, they also employ a great number of middlemen, who purchase on

the spot. These middlemen are supposed to be living on their commission only, but in reality they pay the farmers 2s. or 3s. less than what they report to their employers. At least, this is certainly the impression given by the information supplied by the firms themselves on the one hand, and the chiefs of various villages on the other. Special inspections are made by the Government from time to time of the scales.

A Government report states :—

"The scales produced by the 'buyers' were many and varied, those used by the large firms being, of course, mostly up to date; while some of the others proved to be almost prehistoric. Even the latter, however, were surprisingly accurate, most of the errors being against the buyers themselves. Several of the smaller traders, who naturally give more trouble than the large firms and traders of experience, stated that they had bought their scales from the latter—a fact which may account for the errors being so often against the buyers! It is true that the small trader, usually a 'betweenman,' seldom cheats himself, for he, in his turn, is more cunning than the farmers from whom he buys, and no doubt takes larger measure than his due. Indeed, this was a common complaint brought by the chiefs of various villages passed on the journey, but the chiefs were unable to bring it home to any particular buyer, for the worst rogues are always cunning enough to adjust their scales for the occasion. On the other hand, those who produced inaccurate scales were mostly men who could neither read nor write, and regarded their machines as 'gods' that could not err."

In the Gold Coast proper the best prepared cocoa comes from the Eastern Province. At certain towns in the Winnebah district where there is a convenient road to Accra, the cocoa is graded into two qualities, the better of which is transported to Accra. Extension

of the cocoa areas is taking place north of Saltpond and Cape Coast.

In Ashanti the best prepared cocoa comes from the Southern Province. The Goaso district offers better prospects for its cultivation than any other in the Western or Northern provinces, the cultivation of cocoa having been taken up there by every village. Kintampo district has been declared unsuitable for this product.

PART IV

ADMINISTRATION, TRADE AND TRANSPORT

CHAPTER I

THE CAMEROONS

THE Cameroons and the neighbouring coast were first discovered by the Portuguese navigator, Fernando Po, at the end of the fifteenth century, who gave to the estuary the name of Camarões (Prawns) because of the number of prawns found there. The same name was later given to the mountain, and still, later, to the mainland, which was at first regarded by the various European trading settlements as part of the Oil Rivers district, and included in the term "Oil Coast."

Early trade was exclusively along the coast and only with the coast natives; for these people, particularly the Duala, would permit no strange trader, either European or native, to pass through their territories to the interior. Thus, as intermediaries between the forest tribes and Europeans, the Dualas took goods on trust, did an extensive trade, and waxed wealthy. Their "kings," Akwa and Bell, were merchant princes when the Germans arrived; and King Bell's son was educated at Bristol College, England. More extraordinary still, until the German arrival the coast tribes were very largely under British influence. Not until 1860 was the first German factory or store established in the Cameroons Estuary by Messrs. Woermann of Hamburg; but as far back as 1837, the King of Bimbia on the north of the Estuary had made over a large tract of the country around the bay to the British; and Alfred Saker, of the Baptist Missionary Society, had

obtained in 1845 from the Akwa family the site for a mission station. In 1848, a second mission station was established, and such was the influence of the organisers of these missions that the native king agreed to abolish human sacrifices at funerals. When the Baptists were expelled from Fernando Po, in 1858, Saker founded a colony at Ambas Bay for the freed negroes from the Spanish island. This new settlement became known as Victoria. In the next few years Saker reduced the language of the Dualas to writing, and these people eagerly acquired education. This work was continued by George Grenfell, the overseas slave trade having been, meantime, abolished.

Others who helped to open up the country were Smith, Thompson, and Fuller, the latter a Jamaica negro and born a slave. At this time British influence was not only powerful but appreciated, but as usual in British imperial development, this influence had been formed and moulded by individuals, and not by the Government. But with other European countries seeking territory, the Duala chiefs, in 1882, desired the British Government to take over power formally. These requests were ignored and neglected until too late.

At midnight on July 15th, 1884, Dr. Gustav Nachtigall secured the signatures of King Bell and other chiefs. Five days later the British Consul arrived, and on the 26th July a French gunboat came, both for the same purpose.

When the British Consul, finding himself too late to dispute the territory ceded by the King of Bell Town to Germany, concluded similar treaties with neighbouring chiefs, the British Government waived these aside, and on May 7th, 1885, recognized the German claims to the whole country, much to the disgust of many of the tribes, who rebelled. Years of warfare ensued in the interior, and it was not until 1902-3 that the Germans succeeded in establishing their authority over the whole area.

In 1885, the French ceded Great Batanga and the island west of Kwakwa-Kriek in exchange for the German possession of Konakry. These treaties legalised the position, and Germany was left free to develop her possessions in the Cameroons, under the Governorship of Baron von Soden.

The north-western boundary, laid down in an agreement between Germany and Great Britain on the 15th of November, 1893, ran from the mouth of the Rio del Rey to the "rapids" of the Cross river in 8° 48′ E. Thence it was continued in a north-east line towards Yola, as far as the confines of that town. The boundary was then deflected south so as to leave Yola in British territory, turning north again to cross the Benue river, at a spot 3 miles west of where the Faro joins the Benue. From this point the frontier went north-east to the border of Lake Chad, 35 miles east of the meridian of the town of Kuka. The southern shores of Lake Chad, for a distance of some 40 miles belonged to the German protectorate. The south and east boundaries were laid down by agreements between Germany and France, on the 24th of December, 1885, the 15th of March, 1894, and the 18th of April, 1908. The south boundary ran in a fairly direct line from the mouth of the Campo river to the River Dscha (or Ngoko), which it followed to its confluence with the Sanga. The eastern boundary ran from the Sanga irregularly north to 10° N., where it approached the British frontier at Yola, so that at its narrowest part the Protectorate was little more than 50 miles across. From 10° N. the frontier turned eastwards to the Logone, thence going north-east to the Shari river, which it followed to Lake Chad. The Protectorate had an area of about 200,000 square miles. Estimated population (1908), 3,500,000, of whom 1,128 were whites. By a new agreement with France in 1911, nearly 280,000 square kilometres of French Equatorial Africa were added.

The region of New Cameroons which was added to

the German territory under the Franco-German agreement of the 4th of November, 1911, was represented at the time as being swampy, depopulated, and devastated by sleeping sickness, and the Teuton acquisition was greeted with general derision. But a more thorough investigation of the possession has shown that it is not so bad as it was painted.

On the 25th of August, 1914, a British force, under the command of Lieutenant-Colonel P. Maclear, and consisting of the Royal Dublin Fusiliers and the 5th (Mounted Infantry) Battalion of the Nigeria Regiment (West African Frontier Force) crossed the Cameroons frontier beyond Yola, Nigeria, and, after meeting with some resistance occupied Tepe. In this engagement Lord H. C. Seymour, of the Grenadier Guards, was wounded, and two other officers and several natives killed. Then the column pushed on to Saratse, and on August 29th captured a German fort at Garua ; but, being counter-attacked at dawn next day, was obliged to retreat to British territory after suffering over a hundred casualties.

Meanwhile, another British column reconnoitring from Ikom, in the Southern Provinces of Nigeria, after meeting with slight resistance, had on August 25th occupied Nsanakang, five miles over the German frontier, and a third British force from Calabar crossed the Akpa Jafe river, which here forms the Anglo-German boundary, on the 29th of August, and seized Archibonas, on the road to Rio del Rey, without experiencing any loss.

On September the 6th, however, the garrison which had been left in Nsanakang was suddenly attacked at 2 a.m. by the enemy, who had received strong reinforcements. This attack was repulsed, but a second one made at 5 a.m. proved successful after a stubborn resistance.

The British troops fought magnificently, but the casualties were heavy (about 200). Only when the trenches were piled up with dead and the position hopeless was the order given by Milne Howe to charge.

Then the British simply went through the enemy and escaped into the bush. Nsoma Kang was neutralised by agreement on September 6th.

The total failure of these expeditions by land was redeemed by the brilliant operations of both British and French naval attacks on the coast during September and October. H.M.S. "Cumberland," with the gunboat "Dwarf," wrecked the "Nachtigall," the vessel which originally took the Germans to annex the Cameroons—and captured the "Max Brock," "Renata Amsinck," "Paul Woermann," "Erna Woermann," "Aline Woermann," "Hans Woermann," and "Jeannette Woermann," all of the Woermann Line. Their respective insurance values were about £50,000, £40,000, £20,000, £50,000, £25,000, £35,000, £45,000, and £20,000. The cruiser also captured the Hamburg-Bremen-Afrika liner "Arnfried," valued at about £35,000. These figures do not include the value of the cargoes which were on board. The French ship "Surprise" also sank the German "Rhios" and "Itolo" in Corisco bay; while the combined fleet of the Allies bombarded Duala and Bonaberi, causing these towns to surrender unconditionally. These operations opened the principal road to the interior and the resumption of the campaign by land. Jabassi was captured by a river and land detachment in October, and by December the whole of the Northern Railway had fallen into British hands with Bare, an important native town and Government station, six miles beyond Railhead, where rolling stock and aeroplanes were captured.

While the British section thus moved northwards over mountainous country and dense forests, sometimes as high as 3,000 feet above the sea level, the French section, with some British, moved south to the Sanaga river, and occupied Edea, an important station on the other railway running to the south-east portion of the Cameroons from Duala to Widimenge along the Njong river.

Another French column starting from the north frontier of the French Congo marched through the Kunabembe and Njem country towards Lomie, to effect a junction with the Edea columns somewhere about Jaunde—the principal town of this part of the Cameroons, to which the Germans carried their seat of government after Buea fell.

By August, 1915, Dume Station was reached and occupied, the Germans for some unknown cause abandoning strongly fortified post at Njassi.

Yet another French expedition, assisted by the Belgian steamer "Luxembourg" set out up the Sanga, capturing N'djimon and N'goke. These forces concentrating, succeeded in partially shutting up a large German force in Jaunde for some time, until in February, 1916, the remainder escaped into Spanish territory, and the Southern Cameroons were won. In the meantime, in the north, Ngaundere, Garua, and Mora had been occupied after much resistance. The capture of Garua in the North Cameroons was very important, not only because it entailed no loss of life on the British side and was surrendered quite unexpectedly, but also because of the great moral effect of its capture upon both Germans and natives.

According to the military report :—

"The place was enormously strong, and it is doubtful whether the infantry could have fought their way over the obstacles which they would have had to surmount. The positions which, roughly speaking, were on sloping ridges, had very strongly entrenched forts of the most modern type, and all connected by telephone. To get in we would have had to cross, first a line of animal pits with sharp spears stuck in them and cunningly covered over ; these pits were only about six inches apart, and extended from front to rear for about 25 feet. Behind them there was a barbed wire entanglement, then more pits, and then a second wire entanglement, and after

this they had dug a broad trench, eight feet deep and studded with spears, and on the top of the near edge of this were planks with nails sticking out to prevent our men from gripping the top ; next came the wall of the fort."

With the fall of Garua the campaign in the Northern Cameroons was practically finished.

After the war had ended, as far as the Cameroons were concerned, the country was divided provisionally into French and British spheres for administrative purposes during the war, Duala being included in the French sphere, and Buea, Victoria, Rio del Rey, Dschang, and Tinto in the British sphere. The provisional administration of the latter has been handed over to the Nigerian Government.

Now that peace is concluded France gains the whole of the Cameroons Estuary and nine-tenths of the rest of the country, an area considerably larger than France itself and rich in all " jungle " products. She obtains, too, a means of access to Central Africa, which, with a bold railway policy, should prove of great advantage.

Britain's share of the Cameroons consists of a strip of territory extending from the sea to Lake Chad, along the border of Nigeria, the new frontier being so drawn as to leave the main road to the north, by Bare, Fumban, Banjo, Garua, and Mora, in French hands. Though of inconsiderable extent, the British strip is of distinct value. It is widest at its two ends. In the north, by Lake Chad, that part of the ancient Moslem sultanate of Bornu, which Germany held, is incorporated with British Bornu, a matter of much satisfaction both to the Nigerian Administration and to the Shehu of Bornu, the chief non-Fula potentate of Nigeria.

The southern end of the British strip includes the whole of the great Cameroons Mountain (covering more than 7,000 square miles).

The Protectorate, with an area of over 200,000 square miles, had in 1914 a population of 3,538,937, of whom

1,937 were Europeans. In the thirty years of their occupation the Germans had established courts of justice at Buea, Duala, Kribi, and Lomie; customs houses at Duala and Buea; forty post offices throughout the territory; and had maintained order among the natives by means of twelve companies of imperial troops. They had constructed and opened the one metre gauge line of 160 kilometres from Duala to the Manenguba mountains, and had opened the central line from Duala towards Widimange, past Edea.

Imports had increased from 9,296,796 marks in 1898 to 29,317,514 marks in 1911, and exports from 4,601,620 marks in 1908 to 21,250,883 marks in 1911.

To the north, in Adamawa, there are fertile plains 800 metres above the sea level, with many villages and a considerable population before the war, during which Adamawa was a battle ground for both British and Germans.

South and east of the Benue there is a range of mountains, 1,600 feet high, containing remarkable rock formations; towers, battlements, and pinnacles crowning the hills. The principal formation is a huge pillar, 450 feet high and 150 feet thick at the base.

The district is named after a Fulani Emir Adama, who in the beginning of the nineteenth century conquered the country around. By the Hausas and the Bornu people it was previously called Fumbina (Southland). The Fula had been in the country as nomad herdsmen since the fifteenth century; the aborigines, the Durra, Batta, and Dekka occupying the hills. Each of these tribes speaks a different language, and cannibalism and slave-trading existed until this century.

The chief rivers, the Munga, Wuri, and Sanaga, are only navigable by steamers for a distance of about 70 kilometres. Beyond this point, litter-transport has to be employed, and as bearers can only carry loads of 60 lb. to 70 lb. for a distance of from 20 to 25 kilometres a day, and as the distance from Duala, the coast station,

YOUNG AFRICANS AT DRILL.

AFRICAN CLOTH SPINNING LOOM.

A MODERN BRIDGE.

to Central Cameroons is a thirty days' journey, and to Lake Chad twenty days, few products, except ivory and rubber, can bear this expensive means of transport. The most important tasks before the Government which is entrusted with the future of the Cameroons are the amplification of the means of communication, the encouragement of native civilisation, the exploitation of the economic resources of the valuable hinterland, and the extension of the plantation system

The enormous physical difficulties in the way of railway construction must not be under-estimated. The country is covered with colossal tropical growths, which must be cleared, the plague of sleeping sickness must be stamped out, and the dreaded tsetse fly banished. In such regions railway building is arduous and costly, but not until the rich inaccessible areas have been brought into communication with the coast will the Cameroons begin to profit by its "unlimited possibilities."

The Benue river, and its three southern tributaries, the Donga, Taraba, and Katsina rivers, rise on the plateaux of the Central Cameroons, and only become navigable for canoes upon entering Nigerian territory.*

* This statement is not quite correct. In the dry season boats drawing one foot cannot proceed beyond Yola (520 m.), but in the rainy period the Benue is navigable for shallow boats as far as Garua from June to December,and as far as Léré on the Kebbi tributary,in September and October. This route forms an alternative outlet for the Lake Chad region to that up the Shari river and down the Ubangui to the Congo. The route from Lake Chad *via* the Benue river is from Fort Lamy up the Logone river either to Ham or Eré, and thence by a combined land and water journey to Léré on the Mayo Kebbi affluent of the Benue. The Logone is navigable for steam launches and barges during the rainy season up to November, but at that period the waters decrease rapidly, and from December onwards the river is only possible for light boats. The route from Ham or Eré is by land portage (about 18 miles) as far as Pogo, where advantage is taken of a marshy depression covered with water in the rainy season, leading to M'Burao, *via* the Kabbia and Turburi rivers, whence portage is again necessary to Léré in order to avoid the rapids on the Mayo Kebbi river. This region affords one of the most interesting examples of the interdigitating of rivers, the watershed of the Benue and its tributaries constantly encroaching upon that of Lake Chad.—EDITOR.

This goes to explain the unequal distribution of population in the colony, for while the pagan tribes have withdrawn to the almost inaccessible hilltops, the more civilised agricultural and trading peoples have kept to the well watered plains on the coast.

The region of the Kam river (on the western borders) is, perhaps, one of the least known parts of the Cameroons. Here the hilltop villages are few. The banks of the Amiri and Mahara rivers are lined with magnificent trees, from which hang long ribbon orchids over a series of deep, clear pools, full of large fish, in a region of open grassland.

The road up the Amiri valley passes through extensive yam-fields and native villages composed of roomy, large houses in stone-walled compounds, protected with loopholed thorn palisades.

Grassland is reached at a height of 4,000 feet, and the path, after crossing five peaks of altitudes of 2,000 feet and over, reaches the main ridge, about 5,000 feet above sea level. To the north and east, as far as the eye can see, stretches open grassland, with range upon range of blue mountains in the distance. This should be an ideal district for cattle-raising, as there is a great expanse of plateaux covered with thick, short grass, and absolutely free from flies, etc.

The tribe here are Anyangs, who are very often at war with neighbouring tribes. Their villages are hidden away in the forest, and consist of long, low mud houses, with roofs of palm leaves, on either side of a street. These people are poor and live almost entirely on plantains. Pigs are kept in large numbers of the villages.

Further south the people met with are Bokis, who extend to the Cross river. The climate of the grasslands is cool and fit for Europeans.

Chief Towns.

Duala, the chief town in the Protectorate, is situated in the Cameroons estuary at the mouth of the Wuri

river in 4° 2′ N., 9° 42′ E. It consists of three trading stations and native towns close to one another on the south bank of the river known, before the German occupation, as Cameroons, Bell Town and Akwa Town. Hickory on the north side of the stream, where the railway starts to the interior, has a total population of about 22,000, including about 170 Europeans.

Duala is the headquarters of the merchants and missionaries. The principal streets are wide and lined with trees, and the sanitation is good. The Government offices are in a fine park. There is a large, dry floating dock, and before the war large amounts had been spent upon the harbour in order to make it the finest and biggest in West Africa.

It will be interesting later to see how the annexation of the Cameroons will alter the outlook. All the big schemes initiated before the war—a new capital, new harbours, and new railways—will need considerable overhauling. Luckily the Cameroons itself is thoroughly up-to-date in this respect; the Germans have spent more on their public works than we should ever dream of doing.

These improvements were not carried out without great opposition. They involved the expropriation of natives, and the assignment to them of other lands at a distance, with which they were dissatisfied. The people, known as the Duala, probably the most important race in the Cameroons, were on the verge of revolt under Chief Manga, who tried to induce Chief Jajo, of the Banum people, to join him in throwing off German allegiance and asking for British assistance and rule. Jajo betrayed the plot and it was ruthlessly suppressed.

The capture by the Allied forces of the coast town of Duala rid them of a powerful wireless station, which was dismantled by the enemy in their flight. This added one more to the network of German wireless stations spread over the globe which was demolished by Anglo-French operations. Immediately Duala was taken

railways, factories and iceworks recommenced work under British administration, the French forces being at Akova.

The hospitals have been separated, and the chief streets renamed. Woermannstrasse and Hamburgerstrasse have disappeared, to become Challenger Road, Churchill Road, Dwarf Street, Cumberland Road, and King George Street, and, generally speaking, everything went quite satisfactorily in the latest occupied territory of the West Coast war area. Strangely enough, in this renaming of places, no one appears to have thought of the first European civilisers of the country—the discoverers of its rivers and mountains and languages, the teachers of brick-making and of honest, peaceful trade: Saker, Merrick, Fuller, Grenfell, and many others—Grenfell who, next to Stanley, was the greatest of Congo explorers, and was the first white man to explore the hinterland of the Cameroons.

Jabassi, some distance north of Duala, was another important place where the Germans mustered in considerable force after Duala was taken. The bush here is very thick, elephant grass being six and seven feet high, and the heat great, rendering operations very difficult, especially as the approaches to the town were guarded by Maxims.

Buea is situated 3,000 feet above the sea, amid beautiful forest and mountain scenery, nestling under the face of the steep majestic Mungo Mah Lobeh or Little Cameroons. This mountain is 5,820 feet high and is mostly sheer cliff and clothed from foot to summit in impenetrable forest. The natives say that devils and gold are to be discovered there; but no one has yet tried to discover either; even the heart of the redoubtable Sir Richard Burton failing him as he contemplated "the awful form of Little Cameroon."

Behind Buea the ground falls steeply, displaying a magnificent view of the estuary, the creeks and swamp

lands surrounding the Mungo and Bimbia rivers, and in the distance, the Rumby mountains.

The road from Ambas Bay to Buea is one of the finest, both in structure and scenery, in West Africa. As broad as Oxford Street, it is lined with banks of exquisite tropical ferns and shrubs, towering behind which are forest trees from 100 to 200 feet high, exhibiting red and grey trunks for sixty or seventy feet without an interrupting branch, where they are not festooned with flowering climbers. Behind these are the picturesque hills of Mungo. On either side of the road are deep drains to carry off the surface waters, for in the wet season, the path, despite its careful planning, is almost like a mountain torrent.

Buea was the home of the Buean tribe before it became the Government Headquarters. The Bueans gave the newcomers considerable trouble but they were ultimately subdued, and their principal village is now Sapa. Buea is to-day a veritable sanatorium, a garden of wonderful roses.

Buana, between Victoria and Buea, is a picturesque little town, and a centre of the Bakwiri tribe, also a mission station.

Bare is a beautiful Government station, six miles north of Railhead, well laid out, with a good Commissioner's house, with a large kitchen garden. There one can procure fresh milk—a thing unknown in Southern Nigeria—and plenty of fresh meat, eggs and ducks. It is situated in open grass country with beautiful mountainous scenery in the vicinity, and is one of the healthiest spots in the country. The Germans living here used to have their women and children in residence, which is some indication of its healthiness.

On the route from Duala to Lake Chad is the large commercial town of Ngaundere, inhabited chiefly by Hausas and occupied by the Germans in 1901. It was captured by the British on June 29th, 1915. Another large town is Garua on the Benue river. Farther

north, and within thirty miles of Lake Chad is Dikwa (Dikoa), in Bornu, the town chosen by Rabah as his capital after his conquest of Bornu.

At Garua, the Germans in 1914-15 held out for a long time against the British. Garua was not only a trading and military station of importance on the Benue river, it was a place of strategic value, and after the repulse of the first British attack, on August 29th, 1914, it was strengthened considerably. But after the attack which commenced on May 31st, it surrendered unconditionally on June 11th to an Anglo-French force, commanded by Colonel F. H. G. Cunliffe, Commandant of the Nigeria Regiment.

With the surrender of this town was completed the most arduous task of the Anglo-French forces in the northern part of the Cameroons and an important stage in the war in West Africa. Garua had been very strongly entrenched, and had two hill forts. At Mora, still further north of Garua, the Germans maintained a last stand after Garua had fallen. Here they accumulated stores to last them for a year.

Victoria is a flourishing town in Ambas Bay, founded by the British Baptist Missionaries expelled from Fernando Po in 1858. In Victoria there is a grove of gigantic cacao trees overgrowing which are masses of vanilla plants like climbing orchids. The vanilla does not seem to injure these trees, and it is found very plentifully in the Cameroons generally, and would pay for cultivation, for its pods do not need the careful handling which those of so many tropical plants require before sending to Europe.

Eseka is a town which has come into existence since the Allied occupation. It is from Eseka now—and no longer Edea, as in the time of the German domination—that the convoys proceeding to Jaunde, Dume, or Ngaundere and Garua, leave.

Two roads, both frequented, now connect Eseka with Jaunde. The railway is finished as far as seven kilo-

metres beyond Eseka, and a light railway prolongs it as far as Makak, which is not far from the automobile road Kribi-Jaunde.

It will thus be seen how easily and rapidly accessible Jaunde is from the coast.

Gulfei on the lower Shari and Kusseri on the Logone are also towns of some note. Ngoko is a trading station on the Dscha, in the south-east of the Protectorate, near the confluence of that river with the Sanga tributary of the Congo; and Batanga and Campo are trading stations in the southern portion of the Cameroons.

Other towns are Edea on the Sanaga river, forty miles from its mouth, Kribi, Dume, Lonsil, Bania, Akoafim, Mambere (Carnot), Molondu, Bertua, and Gasa in the south; Dikoa, Binder, Léré, Fumban, and Kentu in the north; Bali, Bamerda, Dschang, Ossivinge, and Bamum, in the west; and Tibato, Banjo and Tingere in the centre.

The Cameroons is in a fortunate position, for by far the shortest ideal line of connection between the sea and Bornu (which may be regarded as the focus point of the Sudan) runs through the territory from the Bight of Biafra to Lake Chad. Dr. Schultze, of the Imperial German Army, long ago recognised this, for in his book on the "Sultanate of Bornu" he claims that "it is the urgent duty of the German Empire to make use of this fortunate circumstance," and laments that owing to the Cameroons' waterways passing partly through British territory "there is an inevitable control by the British of German trade which, in the circumstances, is not at all convenient." As a result of this recognition, the railway from Bonaberi was constructed.

Railways, roads and bridges are being pushed on. Quite a number have been completed. The Lokundje is crossed by a bridge of concrete and iron 420 feet long, with nineteen spans varying from 39 feet to 10 feet.

Elder Dempster's South Coast Service from England, monthly, leaving on Thursdays, calls at Rio del Rey, Victoria, Duala, Longji (if inducement offers), Kribi,

Plantation (if inducement offers), and Batanga. On the return voyage the ships put in at Batanga, Kribi, Duala, Victoria, and Rio del Rey.

In 1913, in Cameroon, the export of all agricultural products showed increases: palm kernels from 4,155,000 marks to 5,870,000 marks; palm oil from 1,425,000 marks to 1,740,000 marks; cocoa from 750,000 marks to 1,230,000 marks; timber from 630,000 marks to 750,000 marks.

A falling off was announced in rubber, namely, from 540,000 marks to 440,000 marks; ivory from 66,000 marks to 65,000 marks. Moreover, there were exported 1,500 bales of tobacco worth 600,000 marks.

The clearances through the port of Duala reached the value of 10,800,000 marks, or 3,000,000 more than the previous year, and the entries 20,500,000 marks, or 1,500,000 more.

Germany then had 82 per cent. of the total trade of the Cameroons, whilst the share of the United Kingdom was about 15 per cent.

Four hundred tons of cocoa were delivered in London from the Cameroons during 1914. It was stated that a merchant dealing in the article said it was the first consignment of cocoa ever received in this country from the Cameroons. Before the war this place was Germany's chief cocoa-producing colony, and from the Cameroons and Togoland she derived something like 4,000 tons a year. The German Cameroons was also the first West African colony to produce cultivated cocoa, but, largely because of a disadvantageous system of forced labour, the Germans did not succeed with cocoa-growing as well as they might have done. The native cocoa-growing industry of the Gold Coast has, as a matter of fact, been much more successful, and the smallness of the German cocoa yield of 4,000 tons from the Cameroons can be judged from the fact that the total world consumption of cocoa is about 200,000 tons a year.

The export of timber had increased by leaps and bounds in the same period. While in 1909 timber to the value of only £8,500 was imported, this sum in 1912 had risen to £35,000, and, with the extension of the railway system the revenue from this source can be increased almost indefinitely. Fresh and dried bananas have been sent into the market in increasingly larger quantities, and the rapidly widening markets of Europe have given a great impetus to the exportation of the fresh fruit. In May, 1914, two new steamers were launched with modern cooling processes for the transport of bananas.

Tobacco was also being extensively grown. In 1910 the quantity produced was 2,700 kilograms, valued at 4,200 marks, but this production was doubled in 1911, and attained a value of 25,000 marks.

In 1910 Herr Oldmeyer, of Bremen, placed a sum of 6,000 marks at the disposal of the German Colonial Company as a prize for the first Cameroons planter to produce the first 100 quintals of tobacco of use in the manufacture of cigars. This prize was secured in October, 1911, by the head of the Bakossi Plantation Co., after the sale at Bremen of fifty-six bales of the product from that plantation.

In June, 1912, Herr Oldmeyer donated a further sum of 3,000 marks to be remitted as a prize to the planter who was able to put on the Bremen market at least 500 quintals of tobacco grown in the course of one season and sold at a high enough figure to assure profits to the plantation. This prize was distributed, one-half to the Bakossi Plantation and the other to the Kamerun Tobacco Plantation Co., which shipped to Bremen 804 bales and 683 bales respectively, or a total of 2,230 quintals of tobacco, which sold at very satisfactory prices.

No less than 150 tons were disposed of, at an average price of 2 marks per kilogram. Amongst the buyers were several Dutch cigar manufacturers, which indicates that the quality of previous importations was

appreciated. The growing of this product in Cameroons is steadily increasing.

During 1913 no less than 1,500 bales were produced in the colony, valued at £30,000 sterling. The leaf is growing in popularity in the European markets.

Messrs. Devers and Co., an enterprising firm of Dar-es-Salaam, imported the first cigars made of Cameroons tobacco. The cigars, which were named "Adoala 1914," were of excellent quality as smokes, and were very cordially received by the East Coasters.

Rubber was also being extensively grown.

A fair supply of native labour was available, and the average wage, including board, was about £10 per annum. The value of Funtumia rubber, if properly prepared, is almost equal to that of the best Para rubber, and it is certainly safe to estimate that it will always fetch within one shilling of Para. These figures compare very favourably with those obtaining in other plantations, and they are given here as an indication that in its rubber exports alone, the Cameroons territory has a profitable future before it.

CHAPTER II

SIERRA LEONE

THE Colony and Protectorate of Sierra Leone cover an area of about 30,000 square miles, of which the Colony itself only claims 256 square miles. The population is about 1,500,000, that of the Colony alone being about 75,000. Europeans number about eight hundred.

Once known as the "White Man's Grave," because the usual morning salutation was "How many died last night?" Sierra Leone is now, owing to native segregation and up-to-date sanitation, comparatively healthy for Europeans. Its water supply is exceptionally good, in which it enjoys perhaps a particular advantage over many other coastal territories.

The revenue is about £800,000 from Customs and a hut tax. The imposition of the latter in 1898 caused the terrible revolt of the Temnes and the Mendis, for an account of which the reader is referred to the author's volume on Sierra Leone.

The Carthaginians, in an expedition of sixty ships and 30,000 men and women, went to the West Coast of Africa between 500 and 450 B.C., and are supposed to have touched at Sierra Leone. In A.D. 1364–65 Norman traders from Rouen and Dieppe visited the country.

The first modern historical record of Sierra Leone is that made by Pedro da Cintra, who sighted it in 1461–62. One hundred years later Sir John Hawkins visited its coast. Among other redoubtable British sailors and adventurers who touched there during the sixteenth century was Sir Francis Drake. The first chartered company was founded under Royal Letters Patent in 1588, but there was no incorporation clause in this charter, nor any mention of negroes. Fuller powers were granted to the company in 1618 and 1631, during which period forts were erected on the Gold Coast, but not at Sierra Leone. British factories or depots for

stores appear to have been formed here or on the islands in the estuary above Sierra Leone as early as 1660, at which date the company was incorporated, confirmation of its charter being made in 1662. Ten years later this first African company came to an end, making over all its rights to a new incorporated body of merchants called the Royal African Company of England. This company, in 1672, built a fort on the Sierra Leone river, similar to those which had been erected at Accra and Dixcove, the main object being to furnish slaves to the American plantations. The place was taken by Roberts, the pirate, in 1720, but was recaptured.

In 1750 the second African company was replaced by a third known as The Company of Merchants Trading to Africa. None of these companies, however, accomplished anything for the country itself—they simply traded.

The first strip of coast territory to be developed by the British was a piece of land, sold in 1787–88 for £30 to the captain of a British merchant vessel, by Naibana, chief of the Temne tribe, then and now the most enterprising of the native inhabitants. The territory extended from St. George's Bay, up the Sierra Leone river to Gambia Island and inland for about twenty miles. This acquisition has been termed the cession of Sierra Leone to the British, but such an event did not really take place until twenty years later. The land thus acquired was, however, utilised by a certain commercial and philanthropic society in England as a home for African natives who were destitute in England, chiefly because of their desertion from masters after Lord Chief Justice Mansfield had delivered his famous judgment in 1772, declaring that no slave could be legally detained.

Granville Sharp, John Hanway, and other commercial philanthropists in England, sent out in the "Nautilus" 460 natives and some European women. Freetown was founded with this population in 1788. At the end of the following year, the settlement was attacked and dispersed by the angry Temnes, who characterised the

newcomers and their offspring with the reproachful epithet of "Creole," the name by which the Sierra Leonean of the Colony is still known to the original inhabitants, and by which he himself, apparently, prefers to be termed. The survivors from this slaughter were rescued in 1791, and the company, having changed its name from the St. George's Bay Company to the Sierra Leone Company, and having included Wilberforce among its directors, reorganised the settlement, dumped down more liberated slaves, and spent £111,500 upon development.

Freetown was nearly destroyed again in 1794, this time by the French, the Botanical gardens being wrecked. Frequent attacks were made also by natives during the next few years. In 1800 the population was increased by 500 marooned settlers from Jamaica, eighty-five slaves from Barbados, and 1,200 disbanded native soldiers, a Charter of Justice being granted the same year. From this heterogeneous community the present Sierra Leonean is descended, and, possibly, this mixture of races accounts for his vitality and acuteness, for during the last hundred years, from a purely intellectual or educational point of view, he has certainly shown himself superior to most African races. His numbers are, however, on the decrease.

The Sierra Leone Company, becoming embarrassed, was glad to make over its colony to the British Government in 1808, the main part of the peninsulas having been acquired in 1807 from the two chiefs named Tono and Farma. From this time, large numbers of freed slaves were brought here by English ships. Gambia and the Gold Coast were also administered by the Government until 1842, at which date the former was given a separate existence, but the Gambia again became part of the Sierra Leone administration in 1866, when the Governor of Sierra Leone was appointed Governor-in-chief over the West African Settlements. This predominance of Sierra Leone was shortlived. Lagos and

the Gold Coast became a separate Government in 1874, and in 1888 the Gambia was also made independent. In the meantime, however, Sherbro Island and other districts had been ceded (1882). The Protectorate was proclaimed in 1896.

Sierra Leone has for so many years enjoyed the reputation—from the officials' point of view—of being the White Man's Grave, that it is well to indicate that the death-rate among officials has shown a steady decline since 1903, the year 1914 alone showing an increase, owing to deaths as the result of the military operations in Togoland and Cameroons.

Excluding all deaths due to causes other than disease, the rate for 1914 was 10·5 per 1,000, that for 1913 being 9·0 per 1,000.

While the death-rate among whites is decreasing, that of the Creole inhabitants of the Colony is increasing, and their birth-rate shows no corresponding increase.

Since the year 1901 the descendants of the freed slaves have been declining to an alarming extent. The Census report of 1911 clearly showed this. In 1901 the Creoles numbered 33,402 persons, but the 1911 census showed that they numbered but 31,000. To these should be added 204 mulattos, most of whom would be classified as Creole in 1901. With this addition, the population shows a decrease of 2,120 persons, amounting to about 6·3 per cent. In other districts there is a similar result, the conclusion being that the real decrease in the Creole population is probably something like 3,000, or nearer 10 per cent. than 6 per cent.

That the people themselves realise this is seen from the following extract from a Creole paper :—

" When the colony was young there were men of strong constitution, possessing energy and recuperative powers. We do not now see their like, the species have become stunted, puny. That something is radically wrong in the moral and social atmosphere in which we live cannot be denied. The aborigines are having it all their own

NATIVE SPORTS.

way, and are ousting us and ours from what were formerly our own impregnable reserves, and they are healthy, sturdy, and long-lived. It is these people who are the future hopes of the colony."

Principal Towns.

Freetown, the chief port and seat of Government, is beautifully situated at the foot of a circle of hills on the summits of which are the barracks of the Garrison Artillery, the West India, and the West African regiments. Slightly beyond is Hill Station (900-ft., and reached by a mountain railway), the residence of the Governor and most of the officials. In the background is the beautiful wooded mountain Sugarloaf.

The harbour is formed by the Bullom shore, a long low strip of land to the north, and by the peninsula terminating in the sandy promontory Cape Sierra Leone to the south, the latter conspicuously displaying a lighthouse. The three bays or creeks, Pirate Bay, English Bay, and Krie Bay, with smooth yellow sand, are fringed by forests of palms, cotton trees, and occasional baobabs. Above, the well-wooded hills rise to form spurs of the Sierra Leone itself, the summit of which is 2,500 feet. Getting ashore at Freetown is easy. There is no surf or extortionate charge. The black boys are all licensed, and the Government has fixed the charge at one shilling. Compare this with other ports on the Coast—at Accra, for example, where it costs nearly ten shillings.

The main town consists of three and four-storeyed red and white stone buildings. The streets are wide, and some are crowded, but grass still grows in patches on the sidewalks of a few thoroughfares, and all are lighted by kerosene lamps, although a concession to light the town by electricity was granted long ago.

The principal buildings are the new Law Courts in Westmoreland Street, the Bank of British West Africa, the Colonial Hospital, the Cathedral, and, of course, the Government and Municipal Buildings, and the large

trading companies' depots. Some excellent new buildings are in course of construction. There are five public markets, and a slaughter house. Victoria Park, secured by voluntary subscription, is a handsome commemoration of Queen Victoria's Jubilee, the site being vested in the Municipal Corporation of Freetown, which is pledged to provide for its upkeep.

Waterloo, the second city of the colony, is situated about twenty miles from Freetown, but the railway journey takes about two hours. Many of the wealthier Creoles spend their week-ends at Waterloo, and, recently, European bungalows have appeared upon the hills.

There is a good waterway to the Bunce river, but no service, the only river enterprise being that of a motor launch from Freetown to Port Lokkoh, about forty miles up river. Port Lokkoh was once a great slave centre, and is still an important trading centre. At the entrance to the branch river leading to the fort are two large rocks, known as the "Devil Rocks" which are never covered by the tide.

Moyamba is a rising town between Waterloo and Bo. Here is the school for Sonok chiefs with over a hundred pupils, and a large Roman Catholic mission, which plants Para and Castilloa rubber. A large prison of stone and concrete accommodates forty-five prisoners. The European quarters are on the highland. With the exception of Freetown, this is said to be the only large town where sleeping sickness has occurred.

The headquarters of the Agricultural Department is situated at Jala, a village six miles north of Mano, in the Ronietta district of the Protectorate. The Experimental Farm covers a total area of about 1,200 acres, and is divided into two parts by the Taia river. On the North Farm plantations of coffee, kola, and cocoa have been made, and on the South Farm, trials have been conducted of various other agricultural products, with the purpose of evolving a suitable rotation of crops and introducing improved varieties of foodstuffs.

A very important development of the Agricultural Department during the year 1914 was the constitution of a forest reservation extending over an area of nearly 6,000 acres, and comprising the gum copal forests which are situated on the Kassewe Hills, some twenty-four miles north-east of Moyamba and six miles east of Yonnibanna. The trees have been greatly overtapped, but it is anticipated that a complete rest of five or more years will restore them to a healthy condition.

Another reservation since made is a portion of the Kambui Hills, near Kennema. The formation of forest reservations is of great importance as a factor calculated to counteract an increasing tendency on the part of the natives, in their search for farm land, to destroy the rain forest, upon which this Colony is chiefly dependent for its wealth.

Trade Revenue and Commerce.

The annual report on Sierra Leone for 1919 states that the total revenue for the ten years to 1919 was :—

Year.	£	Year.	£
1910	424,215	1915	504,425
1911	457,759	1916	551,106
1912	559,855	1917	546,449
1913	618,383	1918	583,159
1914	675,689	1919	748,779

whilst the expenditure for the same period was :—

Year.	£	Year.	£
1910	361,222	1915	546,771
1911	432,448	1916	532,940
1912	524,417	1917	512,843
1913	622,439	1918	544,011
1914	680,146	1919	740,383

Imports and Exports.

The total values of imports for the ten years 1910–1919 were :—

Year.	£	Year.	£
1910	1,162,470	1915	1,080,031
1911	1,267,231	1916	1,135,667
1912	1,424,864	1917	1,332,752
1913	1,750,303	1918	1,680,336
1914	1,405,049	1919	2,034,870

The import of trade spirits was prohibited from March 31st, 1919.

The following table shows the value of the exports from the colony for the terms specified :—

Year.	£	Year	£
1910	1,249,367	1915	1,223,544
1911	1,300,238	1916	1,254,621
1912	1,540,754	1917	1,497,995
1913	1,731,253	1918	1,516,871
1914	1,250,478	1919	2,101,569

The value of the exports of the produce and manufactures of Sierra Leone in 1919 was £1,806,736, as compared with £1,189,271 in the previous year, but this is largely accounted for by the increase in values, although there is also a steady improvement in the trade of the colony, attributable in part to the release from Government control of the principal items of the produce of the colony.

Palm Kernels.—During 1919 there was an increase in export of palm kernels of 9,806 tons. The quantity exported amounted to 50,622 tons. Formerly Hamburg absorbed 87 per cent. of the kernels exported from the colony, and it was evident that the existing British kernel-crushing mills would not suffice to cope with the enormous quantity of kernels diverted to the Liverpool market. Machinery is, however, now being erected in England, and efforts are being made to absorb the kernels which were previously carried to German mills.

Palm Oil.—The total quantity of palm oil exported during the whole year was 828,750 gallons, the highest during a period of ten years. Of this total 819,375 gallons went to the United Kingdom.

Kola Nuts.—The export of kola nuts during 1919 showed an increase both in quantity and value, 2,995 tons being exported, valued at £417,378.

The trade in kola nuts is almost entirely directed towards Senegal, Gambia, Rufisque, and Bissao, all of

EMIR OF KATSMA RETURNING HOME ON BOARD S.S. "APPON" AFTER PILGRIMAGE TO MECCA

which places are deeply interested in the export to Marseilles of another produce, viz., ground nuts. Since the outbreak of war the ground nut trade suffered considerably through falling prices, difficulty of transport, and other causes, with the result that the purchasing power of the natives of Senegal and the adjacent countries became so much impaired that they could no longer pay the old rates for kola nuts.

The case of kola nuts is interesting as showing how the prices obtainable in Europe for a product of one tropical country may affect the output by another country of an entirely different product.

Piassava.—The exports of this commodity reached 1,059 tons, valued at £32,172, as compared with 569 tons, valued at £15,065, in 1913. The increase in the quantity of fibre shipped is due to the extraordinary prices quoted in the home market.

It is worth observing that a use has been found for piassava pulp, which has hitherto been regarded as waste product. It is estimated that this commodity will fetch from £6 to £8 per ton on the European market as a coir substitute. If it is found profitable to export the pulp at these rates, the piassava trade is likely to be permanently benefited. The quantity of piassava exported is very small when compared with the vast amount of raw material that is available.

Ginger.—The total export of ginger in 1919 was 1,069 tons, valued at £31,110.

There is plenty of ginger in the colony, but it will not be unearthed until better prices are again offered. The root is not destroyed if left in the ground for one or even two years, so that, when prices are low, the native believes it to be to his advantage to wait for higher quotations. 1,211 tons were shipped in the period before the war and two tons during the war period. The trade is almost entirely with the United Kingdom and the United States.

Shipping.

In 1919, 899 vessels, of an aggregate tonnage of 2,016,699 tons, were entered and cleared, as compared with 822 ships, aggregating 1,736,247 tons the year before. These returns include 119 sailing vessels, of an aggregate tonnage of 6,348 tons, entered, and 259, of an aggregate tonnage of 4,330 tons, entered and cleared.

As compared with shipping conditions previous to the war, the following table is of interest :—

Year.	*Inward.*		*Outward.*	
	Number.	*Tons.*	*Number.*	*Tons.*
1910 ...	892	996,403	943	997,887
1911 ...	858	1,248,455	879	1,244,984
1912 ...	1,063	1,336,120	1,077	1,340,350
1913 ...	993	1,463,602	996	1,467,403
1914 ...	898	1,398,708	890	1,381,410

Transport.

The Sierra Leone railway is of a narrow gauge, 2½ feet, and exceedingly slow. Efforts, however, are being made to improve the service, and a short time ago a proposal was before the Government for electrifying the main line, which runs from Freetown to Pendembu, over two hundred miles. A branch extension runs from Boia to Baga (about 114 miles) in the Koinadugu country via Makump in the Yonnibana district. An annual profit is shown in the working. Another extension runs to the Government wharf, quarry, and recreation ground at Freetown. Motor traffic has been recently introduced into Freetown, where before, the rickshaw and the hammock carried by boys was the only means of

passenger traffic. Even now the motor is used almost exclusively for commercial traffic. There are no horses in Freetown, and only a few in the interior, in those zones where the tsetse fly is absent.

There is an annual expenditure of about £8,000 upon roads and bridges.

The paramount chiefs provide the unskilled labour for road construction and maintenance. As a rule no difficulty is experienced in procuring the necessary labour, as the chiefs generally show a keen interest in the work, and are fully alive to the advantages to be derived from a good system of roads.

At present there are approximately 1,800 miles of road, of which seventy miles are of the first class, 100 miles of the second class, and the rest of the third and other classes.

A combined telegraph and telephone service is in operation between Freetown and Pendembu (227½ miles from Freetown). There are two important transmitting centres (1) at Boia, 64½ miles, and (2) at Bo, 136 miles up the line; also two sub-transmitting stations, viz., (*a*) at Songo Town, whence messages are telephoned to and from Port Lokkoh and Mabanta, and (*b*) at Mano, from where the railway telegraph lines branch through Serabu to Bendu (Sherbro), whence telegrams are carried to Bonthe and York Island by boat services. A telegraph line runs between Serabu and Pujehun, the head-quarters of the Northern Sherbro district.

There is a similar combined telegraph and telephone service between Boia Junction and Makene, a distance of eighty-three miles. There is also a public telephone exchange in Freetown.

Telegrams from any part of the Colony and Protectorate can be sent to all parts of the world from any railway station through the African Direct Telegraph Company in Freetown.

There is a wireless station at Freetown under the control of the African Direct Telegraph Company.

Education.

The number of elementary and intermediate schools in the Colony is 163, of which 115 are assisted by the Government.

The distribution of the elementary mission schools of the Colony among the several denominations is as follows :—

Denomination.	*Number of Schools.*	*Number Enrolled*	*Average Attendance.*
Church of England	56	3,814	2,628
Wesleyan Methodist	30	2,070	1,305
United Methodist	17	852	549
Roman Catholic	8	780	629
Countess of Huntingdon's Connexion	9	476	310
African Methodist Episcopal ...	6	222	153
United Brethren in Christ	32	876	572
Seventh Day Adventist	2	113	93
American Wesleyan	2	35	32
S.P.G.	1	28	14
Total	163	9,266	6,285

There are five industrial schools; one at Waterloo is unassisted, the remainder are conducted by the Roman Catholic Mission.

There are ten secondary schools in the colony, eight missionary and the remainder proprietary. These schools are the main sources of supply for the civil service and the professions. There are three grant-aided secondary schools.

There are five Mohammedan schools or madrasas for the education of Mohammedan boys and girls; the roll number is about 700 and the average attendance 425. Over a third of the children belong to the tribes of the Protectorate, and consist mainly of Mandingoes, Temnes, Susus, and Fulahs. The subjects taught are the same as in other assisted schools, with the addition of Arabic.

The method of manual training has now been introduced, with advantageous results.

Fourah Bay College, affiliated to Durham University, is the only University College in West Africa. The average attendance yearly is about twenty-six at the end of the year. The number annually matriculating is seventeen. This college is staffed, controlled, and financed by the Church Missionary Society.

A promising recent foundation is the N'Jala Agricultural College for the training of vernacular school teachers. This is a boarding school, with an enrolment of fifty, and it is intended to produce teachers with a sound practical knowledge of agriculture. It is expected that about 120 pupils will be enrolled by the end of 1921. At Bo is a boarding school for the sons and nominees of Chiefs, with a roll of 147 pupils.

CHAPTER III

THE GOLD COAST

THE earliest European discoveries on the Gold Coast of which there are any complete records are those made by the Portuguese in 1471. By 1482 they had made settlements there and they remained for 160 years. The French, however, claim to have discovered the coast in 1346. Until the Reformation, all trade along the Guinea Coasts seems to have been left to the Portuguese, by order of the Pope. No sooner had this great religious event occurred, than British, French, and Dutch arrived upon the scene. The British reached there first, but for some time, by mutual consent, they confined their attention to the Gold Coast, leaving the Ivory Coast to the French, and although conflicts between them have been many in the centuries which have followed, both nations remain to this day in the same territories.

The Dutch, however, violently contested the claims of British traders, and for some time also, the Germans, represented by the Elector of Brandenburg, obtained settlements on the Gold Coast.

All this time, however, English jurisdiction was only enforced by Trading Companies. Not until 1821 did the British Government take over the various settlements on the Gold Coast, combining them into one administration with Sierra Leone.

For over half a century continual warfare was waged by the powerful kingdom of Ashanti. An Ashanti attack upon the Fantis, begun in 1807, and continued in 1817, was settled for the time by payment to the Ashantis of an indemnity, and the appointment of an English Resident at Kumassi. The English envoy, Dupuis, arrived at Kumassi in 1818, and was cordially

welcomed. He made a Treaty with the King, which was rejected by the Ashantis, on the ground that the protection of the Fantis by the English could not be tolerated.

On the 24th of January, 1850, the settlements on the Gold Coast ceased to be dependencies of Sierra Leone, and at the same time the Danish forts were purchased by the English Government. In 1871, the Dutch forts were transferred to the English, and three years later the Gold Coast Colony was formed, but was not finally separated from Lagos, to which it had been joined, until 1886.

The English Government agreed to pay the King of Ashanti a subsidy double that which he had received from the Dutch, but the Ashantis in 1873 invaded the territory of Assim, and thus helped to bring about the war which was brought to such a successful conclusion under the celebrated General, Sir Garnet Wolseley.

In 1881 the Ashantis made a further unsuccessful invasion, and again, later, invaded the country of the Attabubus, who were under the English protection. Governor Hodgson and all the Europeans, commercial men and missionaries, then came to the conclusion that the Ashantis' independence could no longer be tolerated, and a further Ashanti expedition, under Sir Francis Scott, entered Kumassi without resistance. In 1900 Governor Hodgson set out for a tour in the interior, and, thinking the country was tranquil, took Lady Hodgson with him. Their beleaguerment at Kumassi, their flight to the Coast, and the relief of the heroic defenders of the fort by Sir James Willcocks, is eloquently told in Major Armitage's book, and in Dr. Claridge's "History of the Gold Coast and Ashanti." The encroachment of the French in the hinterland, as well as the power of Ashanti, made it imperative that this country should be subjugated; but this was not effected until 1900, after a violent struggle. Since that time the Ashantis have proved, perhaps, the best of African

subjects, and, as soldiers with the Hausas, Mendis, Temnes, and Yorubas they are unsurpassed. Meanwhile, in 1898 and 1899, agreements were arranged with France and Germany respectively, whereby the northern boundaries of the British sphere of influence were decided. In 1902 Ashanti was formally annexed, and it and the Northern Territories were placed under two Chief Commissioners.

The Gold Coast with its two administrative divisions or dependencies, Ashanti and the Northern Territories, comprises an area of something like 82,000 square miles. It is situated on the coast of Guinea, between the French possession of the Ivory Coast and the former German colony and Protectorate of Togoland, with the frontiers of which its western and eastern boundaries coincide.* It has a seaboard extending from 3° 14′ west longitude to 1° 7′ east longitude, and is bounded on the north by the eleventh parallel of north latitude and the French Sudan and Dahomey. The greatest length from north to south is about 450 miles. It is thus wholly situated within the northern tropic.

The principal rivers are the Volta, rising in the Minna Mountains, and emptying into the Quittah and Addah lagoons; the Tano, rising in North-West Ashanti, and emptying into the Tendo lagoon by Half Assinie; the Prah, rising in Eastern Akim and feeding the cocoa-growing districts; and the Ankobra, rising in upper Denkira, and flowing into the ocean near Axim; the Nak Wa in the Saltpond district; the Amaso in Winnebah; and the Densu in the Accra district.

The principal hills are the Obo-Obetifi group, which attain an altitude of 2,200 feet; the Kyebi range, reaching 2,000 feet; and the Bogora and Oboase chains, of 1,800 feet elevation.

The rainfall is much heavier in the western than in

*A small portion of Togoland has been placed under the administration of the Governor of the Gold Coast; the rest is attached to Dahomey.

the eastern portion of the coast, showing 80·02 inches at Axim and only 19·61 inches at Quittah.

The maximum shade temperatures range from 91·56° F. at Gambaga to 81° F. at Aburi, and the minimum shade temperatures from 70° F. at Kumassi and Axim to 76° F. at Quittah, and 75° F. at Cape Coast. These temperatures are well within the normal range for tropical plants.

The administration of the Gold Coast Colony is under a Governor, assisted by a Legislative Council nominated by the Crown. There are Chief Commissioners in Ashanti and the Northern Territories respectively, and District Commissioners in each of these areas, as well as in the Gold Coast Colony proper. The population numbers over 3,000,000 and there are more than 2,000 Europeans.

Nothing is done to interfere unnecessarily with native life and customs ; thus the chiefs of Ashanti rule their people as they did in olden times, with this difference—that the king, who was supreme head of the confederation, has been replaced by the Chief Commissioner. The chiefs hold their native courts and adjudicate on all questions between natives, except cases of murder, manslaughter, and large claims, which are in the hands of the District or Chief Commissioner, to whom an appeal can be made from a decision of a native court. Whether at the court of first instance or a higher one, no lawyers are allowed. Each litigant is an advocate unto himself.

The principal towns on the Gold Coast from west to east are Half Assinie, Axim, Dixcove, Seccondee, Elmina, Cape Coast Castle, Annamabu, Saltpond, Christiansborg, Winnebah, Accra, Addah, and Quittah.

Half Assinie lies within British territory near the French border, and should be a place of commercial importance, for it is situated near the mouth of the Tano river, down which float some of the finest mahogany logs. Unfortunately for the Gold Coast Colony, this

river enters the sea in French territory, and flows into a lagoon behind Half Assinie surrounded by swamps. The logs, therefore, have to be brought two miles into Half Assinie by a tramway. A canal was in course of construction by the Boinsu Rubber Company near here, but proved unsuccessful. Further up the river gold is said to be located. Between Half Assinie and Axim lies Begin, one of the largest of negro towns along the coast, first built by the English and named Appollonia, 1750, then transferred to Dutch, and finally purchased by the English in 1872.

Axim is a great resort of white and black traders and agents, with a rising population. It is a port, but landing is very difficult, the surf being very bad. Near by is the mouth of the Ankobra river, along which and in the near vicinity, many a rubber plantation sprang up during the rubber boom of 1909–10, but very few remain. Built by the Portuguese as a fort in 1502, it was captured and recaptured by Dutch and English, and finally acquired by the latter in 1872.

Between Axim and Seccondee there is some rough, rugged, and pretty coast country, whereas west of Axim it is flat.

Seccondee (built by the Dutch and acquired by the British in 1872) vies with Accra for the first place of importance in the Gold Coast Colony. Built on gravel soil, well drained, and straggling up and down many hills which impart to it a certain beauty, it enjoys the distinction of being the coastal terminus of the Seccondee-Kumassie railway, and of being the first coast town to have full segregation of African and European quarters. The European portion of the town has some well-made roads, down the sides of which are large gutters to carry off the storm waters. The two native portions of Seccondee are named Accra Town and Essicodaes.

A generation ago Seccondee was but a fishing village of two hundred inhabitants, unnoticed by any writer or traveller. To-day its population exceeds ten thousand,

and there are about two hundred Europeans in regular residence. There is an English Club and Hospital, and more than one English lawyer. The place has for some years been lighted by electricity. From here one journeys up to the gold mines and to the famous forest land of Ashanti.

Dixcove and Elmina, on either side of Seccondee, are both pretty places, but much neglected, and are now almost entirely left to the natives. The former place is situated in a cove, with a fort on the high ground of the neck of land which forms the head of the cove, surrounded by orange groves. Originally built by the English in 1691, it was transferred to the Dutch in 1868, and repurchased by the British in 1872.

Elmina, once the capital of the colony, still boasts its old castle where the Portuguese and Dutch Governors kept court, and where now the Post Office and Customs officials reign. The castle stands upon a promontory, and is surrounded by a double line of moats forming an excellent breeding ground for the mosquito. The land behind the town, however, is clear of scrub undergrowth and the tsetse fly. The usefulness of the place as a port, also, is occasionally recognised when hurricanes prevent the mails landing at Cape Coast. Then the great stone steps of Elmina, which offer a landing far superior to that of most of the Guinea Coast ports, are remembered, and mails and passengers are taken overland to Cape Coast, eight to nine miles eastward. Most of the African people of Elmina retain Dutch names, a memory of their former masters, although a fort was first built here by the French in 1383 and another by the Portuguese in 1482, many years before the Dutch took possession.

Cape Coast—surrounded by low, heavily-forested hills, with its castle on the shore behind great walls and bastions, its flat-roofed houses, and the three stone forts of Victoria, William, and Macarthy, situated on separate hills commanding the town—has an impressive

and almost oriental appearance from the sea. It was the original Capo Corso of the Portuguese, and is one of the oldest of European settlements on the West Coast, being in the possession of the Portuguese as early as the middle of the sixteenth century.

With its high stone-walled yards and sculpture-decorated gateway, Cape Coast would make a second or third St. Paul de Loanda, were it not so neglected. The Wesleyan Mission is very strong in this part of the coast, and their church here is considered by some people to surpass, at any rate internally, the cathedral at Freetown.

Annamabu or Anamboe, between Cape Coast and Accra, lies at the head of a bay where there is better landing from the coast than elsewhere for miles around. It is credited with possessing the most perfect specimen of the fort—entirely English—on the coast. Europeans have left it almost entirely to the natives. Before the English built the present fort (1673), the Dutch had possessed the place since 1640. There is now a good road from Cape Coast with motor cars running, and the place is making great progress.

Saltpond, a little further along, has quite a number of white residents; but it is credited with having the worst surf on the coast, with the exception, perhaps, of Half Assinie. Appam, the next coast village, is one of the dirtiest places in this colony, and would pass unnoticed but for its fetish hill on the way to Winnebah. A fort was built here by the Dutch in 1697. Winnebah had once an evil reputation for the disappearance of white men who did not please the natives, it being said that the fetish poisoned such people. To-day, under a new native regime, it invites the white man to take up concessions, and is otherwise enterprising. The British built the first factory here in 1662, and the fort in 1694.

Accra is the official capital of the Gold Coast Colony. Seen from the sea, with Fort St. James on the left and Christiansborg Castle—the official residence—on the

right, it presents a semi-oriental appearance. Although the principal port of shipment for cocoa and the terminus of the new railway to the cocoa-growing districts, landing is still no easy matter. The surf here is very bad, and the passage to shore by mammy chair and surfboat is more expensive than anywhere else on the coast. Recently, however, a great improvement has been made by the construction of a breakwater nearly 300 feet long and the erection of a pumping plant on the harbour side of the breakwater. The trade of the port in the year 1914 was about 27,000 tons of cargo exported and 69,000 imported. A record shipment of 10,740 bags of cocoa was made on December 16th, 1914, by the s.s. "Chama." Practically all the imports and exports are landed at and shipped from the sheltered area under the lee of the breakwater. The coast here is not high although it is considerably above sea level and broken into sweeping bays. The low hills at the back help to make the town cooler than might be expected from the absence of trees and the glare of sun and sand.

Accra has two suburbs, each nearly three miles away: Christiansborg, between which and Accra, is one of the best roads on the Gold Coast, lined with tamarinds, pepper, palm, and eucalyptus trees; and Victoriaborg, a healthy station of Government officials' bungalows. Accra has the great advantage of being comparatively free of bush for a distance of seven or ten miles, and as there is no tsetse-fly, horses can live. It is the only place along the whole stretch of the Gold Coast where horses are used for traps; but polo is played at certain other places. Electric light and electric trams are now being introduced into Accra, and there is a demand for electric fans.

Accra is the principal town of the Ga people, and for centuries it has been a place of importance among three different nations; the English having James Fort (built 1673); the Dutch, Fort Crevecoeur (1652),

now called Ussher Fort or the Police Barracks ; and the Danes, Christiansborg Castle (1657). Before these nations established themselves the Portuguese had previously built a fort here in 1565.

Addah is situated at the mouth of the Volta, and is much exposed to the surf. Only a comparatively few Europeans live on either side of the river's mouth, which is very wide with a great swamp between. The large native town is some miles up the river. The European bungalows are called Beach Town, and in the ship-building yard may still be seen, fastened into a great cotton tree, the heavy chains which once held great slave ships to the shore when Addah was a flourishing place. A fort was built here by the Danes in 1784, and the place was bought by the English in 1850.

Quittah (a Danish settlement 1784, and purchased by the British in 1850) is built on a narrow sand bank between the ocean and a great lagoon which stretches far up into the interior, but is only about a quarter of a mile in extent by the seashore. It is the home of the Awuna people and the great centre for weaving cloth, in which the natives here are adept. The market is held on a bare piece of ground close to the lagoon. At high tide it is half under water and the Chief makes his people bring sand to raise the ground. It is perhaps the hottest place on the Gold Coast.

Kumassi, the capital of Ashanti, lies in a hollow, where once the great rainforest surrounded it. Trains arrive there now every day from Seccondee on the coast, and as civilisation has advanced so has the forest receded. In its place already are wide, well-kept avenues and roads with familiar names, *e.g.*, " Kingsway " and " Stewart Avenue," while down two main roads comes all the principal trade of the countries around the Gold Coast. Kumassi has now a population exceeding that of the capital of the Gold Coast, and the place is expanding as a centre of trade and population every year. Electric light and power is now being introduced. There are

three divisions of the town, the European quarter, the Ashanti town, and the Mohammedan Zonga.

The road beyond, to Ofinsu and Odumase, and the Northern Territories, lies through some of the grandest forest scenery in Africa, jungle and forest partly explaining the dread sacrifices made by the people to the gods within.

Kumassi, and, indeed, Ashanti generally, is healthier than the coast district. Around Kumassi, also, horses and cattle may be reared—for the tsetse fly is not present and polo is played and race meetings are held.

The railway connecting Accra with the cocoa district was the first one, not constructed departmentally, to be built in West Africa. It runs into the centre of the oldest cocoa district, the Apasare region, and onward from Pakro to Tafo, both important centres for cocoa buying. Mangoase, Adowso, Mampong, and Dodowa also do a brisk trade. There are plantations at each of these places, and one at Aburi. The soil there is a loamy sand, varying from grey to black in colour, and similar to that in Togoland near Palime and Atakpame. From here the cocoa goes direct to Accra, while from Akuse, the centre in the western portion of the colony, the crops are shipped via Addah, and from the eastern side *via* Seccondee and Winnebah. Since the completion of the Pakro Railway, the importance of Dodowa as a buying centre has receded considerably. However, there is still a considerable traffic from here by motor lorries to Accra, whilst in other instances many firms still adhere to the old method of rolling down the cacao in casks of 10 cwt. to the coast. In such cases it takes the casks from five to eight days to reach Accra from Dodowa. The transport to trade centres and railway stations is done by porters, often Hausas, carrying loads of from 60 to 100 lbs.

With the exception of the trunk road from Coomassie to Tamale, the construction of which is under a special department, the main roads are constructed and

maintained by a branch of the Public Works Department. In addition to these, there are in the colony about 2,000 miles of native roads, which are kept clear of bush and made passable by the chiefs for traders and travellers. A chief receives every quarter, under the provisions of the Roads Ordinance (No. 13 of 1894), a payment proportionate to the length of road so kept in repair, calculated at a rate of 5s. to £1 per mile, in the discretion of the Commissioner.

The principal roads are :—

(*a*) Accra-Dodowa Road, about 27 miles in length. This road is regularly used by motor-lorries and motor-cars.

(*b*) Accra-Aburi Road, about 28 miles in length, of which the first thirteen miles is identical with the road last mentioned. It is used by motor-lorry as far as Ayimensa, at the foot of the Akwapim Hills. Motor-cars can ascend to Aburi.

(*c*) Accra-Korle-Gono Road.

(*d*) Accra-Nsawam-Kibbi Road, about 70 miles in length, was originally constructed by the Goldfields of Eastern Akim, and taken over by the Government in 1904. The traffic has greatly decreased on the Accra-Nsawam portion of this road with the opening of the Accra-Nsawam Railway. The road between Nsawam and Kibbi has been reconstructed and provided with steel and concrete bridges.

(*e*) Winnebah-Soadru Road, about 25 miles in length. It is good for motor-lorries and other vehicular traffic.

(*f*) Saltpond-Insuaim Road, which is about 78 miles in length.

GREEN GROCERY STORE AT AN AFRICAN MARKET.

(*g*) Cape Coast-Prashu Road, about 93 miles in length, is provided with permanent bridges. This road was originally the trade and military route to Kumassie, but has lost much of its importance since the construction of the Seccondee-Kumassie Railway.

(*h*) Adawso-Mangoase Road, 8 miles.

(*i*) Somanya-Akuse Road, 16 miles.

(*j*) Kpong-Akuse Road, 9 miles.

(*k*) Mankassum-Dominassie Road, 12 miles.

(*l*) Kumassie-Tamale Road, about 230 miles in length.

Commerce.

The Annual Report on the Gold Coast for the year 1919 states that the total value of goods imported during the term specified, exclusive of expenses in specie and the value of duty-free goods imported across the inland frontiers, was £7,946,981, as compared with £3,257,591 in 1918—an increase of £4,689,390, or 144 per cent.

Import Increases.

The principal import items which show increases are :—

	Value.	*Increase.*
	£	£
Railway Plant and Rolling Stock ...	105,068	89,956
Tobacco	414,047	318,716
Beef and Pork	15,074	10,311
Wearing Apparel	138,233	65,098
Provisions	394,193	322,155
Furniture	34,190	17,574
Kerosene	120,077	77,654
Bags and Sacks	724,659	503,414
Cotton Goods	1,981,120	1,325,819
Flour	162,339	148,791
Galvanised Iron	119,200	91,170
Hardware	150,919	73,052
Oil—Liquid Fuel	147,741	116,116
Motor Cars and Lorries	284,445	220,386

The only articles showing a decrease are coal, lumber, machinery, salt, and soap.

Motor Cars and Lorries.—The increase in the import of motor-cars and lorries is a testimony, not only to the prosperity of the country, but to the improvement in the roads. In 1919, 532 were imported, of which 518 came from America. There is an intimate connection in the increase in oil fuel and the increase in motor transport.

Tobacco and Cigarettes.—The prosperity of the colony is also evidenced in the enormous increase in tobacco—over 2,820,000 lbs. having been imported, mainly from America. Over 118,000,000 cigarettes were imported, many from the United Kingdom.

Beef and Pork.—Due principally to the rapid growth of popularity of pigs' feet and pigs' cheeks as food among the natives. The United Kingdom is credited with having supplied the greater part of the increase, but practically the whole of the commodity has its origin in the United States.

Soap.—The decrease of £28,567 in the value of imported soap is largely due to the rise in prices making European soaps almost prohibitive to the native consumer. Native-made soaps are now getting a footing in the local market.

Exports.

There was an increase in value of £6,341,250, or 142 per cent. in the exports during 1919. The exports to the United States increased nearly four-fold, *i.e.*, from £971,079 in 1918, to 3,465,699 in 1919. In 1914 products to the value of only £93,383 were sent to America. The total exports in 1919 were £10,814,175.

Palm Kernels.—There was an increase in quantity of 11 per cent. and an increase in value of 66 per cent.

There is now an export duty on cocoa, palm-kernels, and diamonds.

PALM OIL.—Exports were greater than in any year since 1912. There was an increase in quantity of 40 per cent.

RUBBER (Decrease in quantity, 663,236 lbs., or 50 per cent.; decrease in value, £66,282, 75 per cent.).—This is purely a wild rubber industry and has been declining since prices fell in 1912. Natives will not gather the rubber at the prices now obtainable, and many have taken up cocoa growing instead.

KOLA.—The quantity exported was 16,319,972 lbs., and constituted a record. Most of the kola went to Nigeria, where it is in great demand among Mohammedans generally in Northern Nigeria, and in the Hausa States.

Countries of Consignment.

The following are the values of all goods, exclusive of specie, shipped to each principal consuming country since 1914, and the proportion that such value bears to the total for each year :—

	1914.		1915.		1916.	
	£		£		£	
United Kingdom...	3,028,997,	68%	4,370,377,	75%	3,453,888,	62%
Germany	554,632,	12%	—	—	—	—
France	528,780,	12%	963,634,	16%	1,374,815,	24%
United States ...	93,383,	2%	329,466,	6%	603,772,	12%
Nigeria	—	—	139,247,	2%	130,912,	2%
Other Countries ...	—	—	—	—	—	—

	1917.		1918.		1919.	
	£		£		£	
United Kingdom...	3,588,743,	65%	2,628,450,	65%	4,951,110,	46%
Germany	—	—	—	—	—	—
France	666,249,	12%	67,369,	2%	1,607,005,	15%
United States ...	1,005,204,	18%	971,079,	24%	3,465,699,	32%
Nigeria	242,736,	4%	272,260,	7%	378,781,	4%
Other Countries ...	27,486,	1%	97,409,	2%	374,759,	3%

Value of Imports and Exports.

The following gives a comparison between imports and exports :—

VALUE OF IMPORTS.

	£		£
1910	2,618,982	1915	3,116,686
1911	2,762,946	1916	4,881,920
1912	3,140,786	1917	2,964,453
1913	3,250,673	1918	2,739,370
1914	3,158,171	1919	6,895,969

VALUE OF EXPORTS.

	£		£
1910	2,613,919	1915	5,802,724
1911	3,471,258	1916	5,563,388
1912	4,004,294	1917	5,528,418
1913	5,023,646	1918	4,036,567
1914	4,469,753	1919	10,777,354

A report on the trade of the Gold Coast Colony recently issued by the Colonial Office points out that the conditions attending the discharge of goods from ships and transport into the interior render imperative good and substantial packing. All goods damageable by sea water or damp should be packed in tin-lined cases or waterproof canvas, and it is very necessary that goods intended for transport by porters to the interior should be packed in packages of not more than 60 lbs. in weight. In the matter of samples, the Germans always put them up in such a manner, with prices and conditions of purchase set forth so clearly, that their merits and details could be grasped without effort, while the greater readiness of the German manufacturer, importers urge, to carry out slight alterations in his wares to meet local requirements is said to have helped the development of German trade in the colony very considerably.

Another point worth bearing in mind is that, while there are many wealthy people in the colony who can, and do, buy goods of superior quality and finish, the great bulk of the population is poor, and can only afford to purchase low-priced articles. Gloss and glitter

count for much, and attractive make-up greatly enhances the selling qualities of an article irrespective of its durability.

Northern Territories.

The Northern Territories are nearly as large as the Gold Coast Colony proper and Ashanti combined. The second extends 24,200 square miles, and the third covers an area of 20,000 square miles, whilst the Northern Territories measure 35,000. This province of our West African Empire is ruled by about twenty white men, with a company of black soldiers and a black constabulary. Considering that formerly the tribes devoted a good deal of their energy to inter-tribal warfare, it sounds wonderful. The plan followed is that generally adopted through West Africa away from the coast-belt. The people are governed through their hereditary chiefs or kings. These deal with all internal affairs and disputes except serious criminal matters, such as murder and manslaughter, and claims for large sums of money. The District Commissioner, as elsewhere, is the court of appeal, but the principle adopted is that of relying on the chiefs' courts, which are better able to sift and value evidence, and whose methods of procedure, if somewhat rough and ready, are much to be preferred, in the circumstances, to the intricate procedure based on British law, which is inapplicable to the conditions prevailing in countries that have only just come under British influence.

The peoples of this territory were constantly raided before the British occupation. For centuries their country was a happy hunting ground of the slave traders. Later still Samory overran the western portion after being driven from his own kingdom by the French. He left a wilderness behind him, and even to-day, the south-western lands are but sparsely inhabited. The northern areas have now recovered. The Gold Coast mine labour is largely recruited from here.

The agricultural aspect of this Protectorate is quite different from that of the Colony and the greater part of Ashanti. The absence of forest country and a long, dry season with a consequent lower humidity of the atmosphere, alter and limit the crops that may be grown with success. Up to the present no crop has been grown or collected for export. There is, however, a considerable native industry in shea-butter, Dawadawa, foodstuffs, and, to a lesser extent, in cotton, fibre, and minor products.

The distance of the Protectorate from the sea-board and the consequent heavy transport expenses seriously retard the development of export industries. While most products can be grown fairly cheaply, the soil is not rich and the population is not over numerous. It would not appear possible at present, therefore, to develop any large export industries.

Cotton for the most part is grown as a catch-crop amongst foodstuffs, and even under the most favourable conditions only a very small yield per acre can be expected. The Government Agriculturist estimated that the average yield of the small farms established under the chiefs at some of the more important centres during one year would not exceed 40 lbs. of seed cotton per acre, the best being estimated at 100 lbs.

Other products offering a possibility of extension are shea-butter or kernels, and hibiscus fibre, but it is not yet proved whether these products would leave a sufficient margin of profit to the native grower after transport and other expenses have been deducted.

Cattle-rearing offers considerable possibilities of profitable extension. In many parts of the Protectorate, small herds of nice little cattle are reared, and it seems feasible that with a little fostering and guidance, in a few years' time, the Protectorate can be made to supply all the beef required for consumption at the Gold Mines which is at present partly brought from the adjoining French Colony of Guinea. Cattle is sent down to Ashanti.

There is a trunk road from Tamale, the capital of the Northern Territories, to Kumassie. The distance is 260 miles. The road is 30 feet wide, metalled 15 feet in the middle, and designed to facilitate the passage of motor and other wheeled traffic. Since its inception commerce has improved steadily. Permanent markets are growing up and the routes of the trade caravans are being marked by zongos, which supply the traders with food as they tramp their long journeys.

This Dependency is divided, for administrative purposes, into three Provinces—the Southern, North-Eastern, and North-Western—with provincial headquarters at Tamale, Navoro and Wa respectively, and is inhabited by a number of tribes who, in all probability, retired from the interior before the tide of Mohammedan conquests. Wa is a great Mohammedan centre, and the provincial headquarters of the North-Western Province.

Three days' journey north from Wa is Lorha, another district station, and nearly four days' journey south is Bole, the first district station when approaching from Ashanti. At each of these places the chiefs turn out with the townspeople to meet their Commissioner, the welcome in the North-Eastern and North-Western Provinces being like that of Ashanti, quite embarrassing to a newcomer. Not a soul is to be seen ; but suddenly the bush swarms with hundreds of almost naked savages, armed with bows and arrows, spears, and "brain pickers" (a species of tomahawk with a pointed and barbed iron head), who, shrieking out their war-cries, advance as though to attack, with their bows stretched to full tension and arrows strung and pointed at the white man. When within a few feet of him the strings are released, but the arrows are skilfully retained between the fingers of the left hand, and the white man reaches the town, where the chiefs are assembled to meet him, in the midst of a howling, gesticulating mass of black humanity. The firing of Dane guns, and the shrill

shrieks of the women, add to the general pandemonium and help to make it a novel and exciting experience. After this reception the rest of the day is devoted to dancing.

At Navoro, the provincial headquarters of the North-Eastern Provinces, the countryside is dotted with primitive little compounds, each the residence of a family, and, as the white man passes the natives stream out and accompany him to the chief's residence and the rest house. Eighteen miles east is the district station of Zuaragu, where is stationed a company of the Gold Coast regiment. Near here the Tong Hills, a mass of rock and gigantic boulders, rising abruptly from the surrounding flat country, were formerly the stronghold of a powerful "fetish" which attracted to it all the bad characters of the district. A big village sprang up in the neighbourhood of the "fetish" grove, situated on a plateau in the hills and the Frafras inhabitants made periodical raids on peaceful people living in the vicinity. A four days' march west is Tumu, another district station.

Tamale, in the Dagomba country, is the chief city of the Southern Province and the capital of the territory; it has an excellent experimental station under a curator of the Agricultural Department.

Cowrie shells are still used as a form of currency in the Northern Territories. Recently there have been introduced nickel coins of very low denominations, and it is hoped that in time these coins will, to a large extent, take the place of cowries, at any rate in the principal markets of the Protectorate.

Gambaga in Mamprusi-land was formerly a Government seat, and is now a commercial centre. From here there is a good road to Yeji, 150 miles south.

Salaga, 140 miles south, is a large trade centre. Here is the caravan route for the Hausa and other traders to Ashanti; the principal products being kola and shea nuts and salt.

CHAPTER IV

LIBERIA

LIBERIA, the only country in Africa which can boast a Republic, and the only part of West Africa which has complete sovereign independence, is a large State of about 40,000 square miles with a coast line of 350 miles, rich in tropical produce and minerals. It is bounded on the north and east by French West Africa, on the west by Sierra Leone, and on the south by the Atlantic.

There is a flavour of romance not unmixed with pathos in the history of Liberia. Less than a hundred years ago, on January 7th, 1822, a small body of emancipated negroes from the United States of America, under the auspices of the American Colonisation Society, specially founded for "Free Blacks" by American philanthropists, landed on Providence or Perseverance Island at the mouth of the Messurado river. Later, on the mainland, they founded their first town (which has since become the capital of Liberia) under the leadership of Fred James, a black man.

This little colony on the mainland consisted of twenty-two dwellings. The white agent of the Philanthropic Society (Dr. Ayres) soon lost heart at the prospect of the settlement, and returned to Sierra Leone, leaving James in entire control, but with little in the way of provisions or weapons to fight either fever or hostile foes. At this critical period, Jehudi Ashman arrived with some new immigrants and plenty of provisions. Ashman fortified the settlement, and drew up laws for the government of the colony. Three months later the aborigines attacked it in great force, and seventeen of the newcomers were killed. But Ashman proved a good leader in war, as in peace, and upon this occasion and the subsequent

attack, he managed to save the colony, seconded ably by Lot Carey, Elijah Johnson and Mrs. Newport. The native holiday on the 1st of December is still called Mrs. Newport's Day, in memory of the colony's salvation.

In 1825 Grand Bassa was acquired. Six years later the first settlement there was established at Lower Buchanan, Sinve being added in 1835. Maryland was founded separately in 1834, by the Maryland State Colonization Society which, through Dr. Hall and others of its agents administered the territory until the colony was made self-governing. Later it was incorporated with the Republic of Liberia, which sprang from the original settlement previously mentioned.

Strangely enough, the formation of the Republic was largely due to Great Britain.

The original purchases of land from the aborigines by the Society's agents, and the title to said lands was vested in the colonists, and not in the Society, the only exception being the titles procured for lands in this country. In the establishment of the colonies and in the mode of civil government inaugurated by the Society, there had been a failure to recognize the anomalous position Liberia occupied in relation to other states. It was not itself a sovereign state, and therefore had no power to make treaties with other countries for the regulation of international intercourse. Nor was it an offshoot of the American nation in the sense that it was entitled to the tutelage and protection of that Government. It was *de facto* a nondescript possession ; an experiment which had been undertaken by private venture, though inspired by lofty motives. It possessed laws, but the question was, could those laws be enforced against subjects of a sovereign state ?

In the early days of the colony the British, who from the remote past had traded along this part of the coast unmolested and unrestricted, refused to obey the Customs' regulations that had been established, or to recognize the Liberian right to institute them. They

landed goods without paying duties; and when the goods were seized by the black Customs officials and sold pursuant to law, the British applied to their Government for redress.

That Government, ever watchful over the interests of its subjects, having first made inquiries of the United States Government as to the relation it sustained to Liberia, and having been assured by Mr. Upshur, then Secretary of State, that "Liberia was not a colony of the United States, but an independent political community, founded for benevolent purposes," proceeded to sustain the claims of British traders, denying the Liberian right to acquire territory or to govern what had been acquired; and the Liberian officials were plainly told that the British Navy would enforce this decision. These difficulties were brought before the Legislature of the Liberian Commonwealth, as it was then called. What could be done? It was expedient to negotiate a treaty with Great Britain. But difficulty arose as to the manner in which this could be formally done, as the constitution of the Commonwealth of Liberia made no provision for negotiating treaties with foreign states. Under these circumstances a crisis had arisen which the structure of the Government could not meet, and the Legislature naturally appealed for advice to the Society which had founded it. That body advised the Liberians to look after themselves and "to publish to the world a declaration of their true character as a sovereign independent state." The people immediately appointed a Convention to draft a new constitution, and the Convention adopted on the 26th day of July, 1847, the Constitution and Declaration of Independence which launched this Negro Republic upon the seas of national life. In September in the same year the people in their primary assemblies, by a unanimous vote, ratified the new Constitution, and in January the following year, 1848, Governor Joseph Jenkins Roberts, the Washington of Liberia, delivered his first inaugural address as

President of the young Republic, and the tricolour of this Negro State was unfurled.

The very weakness of the new State has, to a large extent, operated in her favour, and kept off the aggressor on either side. No one who has followed closely the aggressive policy pursued by Europe in Africa, particularly during the last quarter of the nineteenth century, can fail to wonder how Liberia escaped the greed and avarice of these Powers, and has remained to this day an independent community. While it is true that on both frontiers it has suffered dismemberment in the loss of rich sections of its coast and back-lands, and while, in influential circles in France, Germany and England, the question of subverting its independence has been not infrequently considered, and native statesmen have often been alarmed by the unpropitious trend of events, yet Liberia has managed to live and prosper in its own small way. Very few Liberians to-day believe in surrendering autonomy, or claiming the protection of a Foreign Power. A few favour the view that Liberia's development can only be accomplished by removing the restriction against aliens becoming citizens and admitting in a wholesale manner heterogeneous classes of all colours and races upon an *equal political basis* in the country.

Liberia's shrewdest statesmen, however, recognise that wherever two races, distinct in colour and other racial idiosyncrasies, have been found together upon equal political and social basis, the weaker or inferior race has either been absorbed, exterminated, or enslaved, by the stronger or superior race. They point to the presence of two distinct races in the United States upon professed social and political equality as the most disturbing and perplexing problem in American political and social life.

One such statesman, the Hon. J. J. Dossen (Chief Justice for many years) indicates, indeed, a far safer policy in inducing foreign business intercourse. Recog-

nising the vast mineral, vegetable, and agricultural wealth of his country, and the inability and lack of capital among his own countrymen, and the indifference of the foreign capitalist as to whether white or black men rule as long as obligations are faithfully kept, he urges Liberia "to hold out every reasonable inducement to foreign capitalists to invest in railways, mining, scientific agriculture, and in every useful enterprise suitable to our needs. A system of railways running from the coast to our thrifty and thickly-populated back-lands, would, in a short time after completion, amply repay the outlay of money which such an improvement would involve, and launch the Republic upon a new and prosperous era."

Trade and Commerce.

Liberia has been rightly termed the "garden spot of West Africa." From its geographical position, as well as on account of the valuable labour market located within its domain—an indispensable factor in West African development—it is a most desirable country.

The slow development of this country, which is claimed to be one of exceeding natural richness by those competent to judge, and the conservative policy of our Government in its relation to foreign intercourse, have been and still are subjects of intense discussions.

There are two rainy seasons—yielding over 150 inches annually—one in June and July, the other in October and November.

Exports consist for the most part of palm oil, palm kernels, piassava, coffee, rubber, manioc, ginger, ivory, kola-nuts, calabar beans, cocoa, etc. But only a small part of the country is at present tapped for these products, and they abound in plenty. Coco-nuts also abound, and not as elsewhere on the coast—except in Togo—in small patches. No place in West Africa, perhaps, is more fruitful of this product than the Liberian

coast lands, where it grows in a manner calculated to fill East African cultivators with wondering envy. Yet, curiously enough, no effort seems to have been made to exploit it; but assuredly it is a product which would richly repay exploitation on systematic lines.

Another product which, properly cultivated, should yield a most satisfactory return, is cotton, for which the soil is admirably suited. The wild cotton of the interior is, in fact, largely used by the natives, who weave it into strong and really beautiful cloths from six to twelve feet in length by three to six feet wide. Rice and sugar should also largely repay intelligent cultivation.

Cattle, sheep, and goats thrive extremely well, but for all that no attempt is made to establish an abattoir, dairy, or cold storage meat supply, with the inevitable result that the health of the community, which cannot be maintained in an exhausting, tropical climate upon a régime of unpalatable tinned provisions and flavourless anæmic fowls, suffers severely. Here, therefore, there would seem to be another opening for enterprise, properly directed, which should yield excellent results.

Cocoa is being encouraged by the Government which has made it obligatory on each male adult to plant 100 cocoa trees every year. Liberian coffee is the best in the world, millions of scions having been exported to Brazil and other coffee-growing lands forty years ago, and the product from the resultant crops is now used in making some of the best blends. Minerals should prove in the near future to be a promising feature among the exports.

During the past few years mining machinery has been installed by an important British association, and a number of diamonds have been discovered. These, though small, were of good colour, and if larger stones of equal quality should be forthcoming, the industry would appear to have before it a prosperous future. A small prospecting syndicate, also British, whose object is understood to be mica, is reported as labouring

in the southern portion of the Liberian Republic, but no particulars of its success or otherwise have as yet reached the capital. That Liberia is a mineralised country, to a greater or lesser extent, there can be no shadow of doubt. Unhappily, so little attention has been hitherto directed towards its examination that definite information can only be regarded as most meagre. In any case, iron, presenting the appearance of hæmatite, abounds, and is utilised by the aborigines in the manufacture of their arms and implements. Gold, copper, zinc, mica, and corundum are persistently reported, quicksilver is alleged, whilst deposits of mineral oil in certain districts are said to be clearly indicated.

The economic possibilities of the country in this direction may be illustrated by the fact that in a concession held by the Liberian Excelsior Mining Company over 1,500 acres last year disclosed a rich deposit of tin yielding 74 per cent. Since then a London Company has been formed to develop these tin fields, and has paid the Liberian company for its concession, besides fully-paid shares, £10,000 in cash. This Company has since been granted valuable concessions in the adjacent country of Sinve. The Liberian Government have passed a law by which no foreigner can acquire land directly, but despite the fact that it gives each Liberian ten acres of land, the same amount for his wife, and two and a half acres to each child, the American negroes do not readily emigrate to Liberia, as was hoped. Possibly the causes are: (1) The unusual heat of the country; (2) the prevalence of malaria; and (3) the poverty of the country in actual cash. There are believed to be from 12,000 to 15,000 American Liberians, besides about 50,000 civilised and Christian natives in the coast region. There are eighty-seven mission schools with about 3,000 pupils.

Before the war H.M. Consul-General reported that in the capital of Monrovia, the commercial houses were of British, German, and Dutch nationality; but the

German houses have been more numerous than those of any other nationality, and, in spite of the disabilities imposed by the war, and by consequent interrupted communications, they appear to have had a considerable volume of business to transact. This, however, chiefly connects itself with the financing of small Liberian farmers, upon whose produce they thus acquire a lien; with the purchase of produce from natives and its shipment by Spanish and other steamers to the United States and elsewhere; and, in one instance at least, with fairly extensive retail store trade.

Imports include leather goods, lamps, tin trunks, haberdashery, cheap jewellery, glass, china, field glasses, soap and perfumery, mechanical toys, watches, clocks, clothing of all sorts, and many other lines. Before the war the market for the sale of goods of the cheaper qualities had been supplied almost exclusively by German firms, who, in the development of this branch of their overseas commerce, had built up an enormous and growing export trade.

An important matter which might well receive more attention from British packers is the wider employment of screws and iron hooping on cases shipped to the West African coast. Nails alone do not satisfactorily keep boxes together.

The prevailing taste in native circles, which displays no tendency to change or to demand new or more piquant designs, is for various shades of blue, chiefly those of the more sombre hues. These are stamped in some cases with well understood, rather intricate designs in white, with or without a slight admixture of yellow; in other cases the blue is perfectly plain. White shirting is also largely purchased, the lengths of the pieces of both the textiles named being twelve yards. Among the Kroo people, for ceremonial purposes, especially for attendance at funerals, the women attire themselves in large apron-like robes of cheap, cotton-backed black velveteen, for which there may also be a limited sale.

Drafts on buyers are almost invariably at sight, promissory notes not being dealt with at all. When shipping documents are passed through the bank they are not released until the draft and bank charges against the goods have been fully paid. Terms arranged between home manufacturers and local buyers and importers are shown on the invoices, whether f.o.b. or c.i.f. terms. Duty can only be paid at the port at which goods are landed in Liberia. Invoices can be made out either in British or Liberian currency, the Liberian dollar being equivalent to 4s. 2d. Local sales are effected by means of both currencies, and British weights and measures are used.

Transport.

There are practically no roads into the interior, and no railways. Just before the outbreak of the war two schemes of German origin were under consideration for the construction of railways at various points in the Republic, embracing the Western and East Central portions of the country, and intended to provide railway transport from headquarters situated at Lower Buchanan and at points on the St. Paul River, to the British and French boundaries and elsewhere. The importance of these schemes will be appreciated when it is remembered that the only means of communication at present are by native forest paths, and that transport is by native carrier, though even if the concessions are granted many years must elapse before any appreciable progress in the work of construction can be made.

Germans had also tried to secure a concession for a railway from Cape Palmas, but this, the most important of all, was obtained by a native company behind which was a British syndicate. This Company having deposited 8,000 dollars, has been allowed eighteen months after the war in which to commence the survey, and three years after the war in which to commence construction of the line.

Before the outbreak of hostilities in 1914 steamship service to Liberia was maintained by English lines from Liverpool and Rotterdam; German lines from Hamburg and Bremen; a Spanish line from Cadiz; and also, by agreement, the English and German lines mentioned operated jointly a direct service from New York to West Africa, and Liberian ports were included in its itinerary.

Simultaneously with the declaration of war all German steamship service to West Africa ceased. That deprived Liberia at one stroke of four-fifths of its shipping facilities.

Government.

The Government is a Republic with a President and Legislature.

The Constitution provides that civil officials, as distinguished from military officers, may be removed by the President on an address of both branches of the Legislature, stating the cause upon which the address for removal is based. It is also provided that in the case of judges they shall hold their office during good behaviour, but if removed upon an address it must be by two-thirds of both branches of the Legislature, thus giving the judges increased protection over other civil public officers.

The judicial system has been revised during the last few years. Under the old system the legislators residing in the various countries, especially if they were lawyers, dictated to the judges and held over their heads the threat of removal if they refused to obey the legislative "bosses." The circuit system was therefore set up in the place of the old system. Under the circuit system the judges rotated in holding the courts in the various circuits. The Chief Justice assigned the judges from term to term, and the assignments were not made until near the time for meeting of court. There was therefore little opportunity for the politicians to "fix" things,

and the judges were not under local "influence," as they did not always reside in the division. All able-bodied men between sixteen and fifty years of age are liable for military service, the active force consisting of militia, volunteers, and police.

Agreeably to the Act of August 2nd, 1917, authorising the drafting of an effective plan of administration for the interior, the Government has under consideration a plan the leading features of which are :—

1. To divide the country into two divisions, Northern and Southern.

2. The Northern Division to comprise all territory north of a line drawn parallel to and about three or four days inland from the coast ; and to be under the control of a Commissioner-General with four or five commissioners.

3. The Southern Division to comprise all the territory south of the said parallel line, and to be also under a Commissioner-General, with four or five commissioners. The powers of the Commissioner-General of this division would extend only to people living under native conditions.

It is estimated that the cost for the first year of the Northern Division would be about $50,000. In such Northern Division it is estimated that there would be about 1,000,000 people. Allowing one house to every five persons, there would be 200,000 houses. After one or two years, the chiefs of the interior would be willingly paying $150,000 in hut tax. Instead of three or four sections of the interior doing all the Government's work and paying taxes, the entire country would be equally responsible for the support of the Government.

Under the Constitution of Liberia the President appoints all officials of the Government from top to bottom, and in a sense he is an autocrat.

The choice of a man to run for President is conducted on lines of "Mexican politics." The national chairman and his associates name the delegates, who make the

nomination ; and they put on the committee such men as they know will nominate the candidate of the bosses.

The election is also conducted on " Mexican lines." Ballot boxes have been stuffed ; votes against the candidates of the bosses, if they get into the box, have been thrown out ; and even where a poll in some independent district returns a majority against the bosses, this majority has been arbitrarily reversed, and a certificate of election issued to the minority candidate.

Principal Towns.

Monrovia, the capital, is situated amid beautiful surroundings, but the poverty of the State is unmistakably shown in the roads and buildings. Landing, which is neither easy nor pleasant, is effected near the market place in Waterside where the native rocks crop out. The houses are built of wood, brick, or corrugated iron, many three or four stories high, steep, narrow, and with high-pitched roofs. The British Consulate, a fine two-storied building with wide verandahs, is a mile and a half away from the town on the hillside reached by a road which is still half jungle.

The business quarter skirts the river, and the residential portion is on the hill behind Cape Mesurado. Water Street is the principal commercial thoroughfare.

Intersecting Water Street is the open market, where a few fresh vegetables and fruits—bananas and plantains—rice, fish, and foo-foo balls can be purchased, the last a common article of food among the indigenous people of the West Coast, being a compound of a number of things, including vegetables, fruits, rice, and many not known, all beaten up in a large mortar, mixed with oil or water, and then roughly formed into a circular shape and allowed to dry.

The residential part of the city is only a few hundred yards from Water Street, but at parts the tramp up the hill makes it seem a mile or more.

Monrovia was ideally planned. The thoroughfares are parallel with or at right angles to one another. There is no vehicular traffic.

Cape Palmas is the only other important town, but with a railway and harbour, for which a concession has been given, it should become a very prominent place, for some of the richest lands in the country can be tapped from there.

CHAPTER V

NIGERIA

NIGERIA is a country of surpassing interest and variety. The great river which bisects it sweeps in a wide curve through open plains, rushes tempestuously through rocky channels, and between granite cliffs, and finally filters through a maze of creeks to the sea. The coastal swamps and mangroves seem interminable; the tropical forests are gloomy, hot, and awe-inspiring. Here are vast groves of beautiful palms and open, park-like spaces; there the plains are cut by little rivulets and dotted with noble trees. Gradually one ascends into a plateau of illimitable horizon, where the tin is hidden among mountain ridges and baboons lurk among the rocks.

Nowhere in Africa are there so many races as in Nigeria. Nowhere else can one stroll through real native cities of from 50,000 to 200,000 inhabitants. Nowhere else in Africa can one see such markets as in Yorubaland or Kano, where at least 5,000 people weekly congregate to buy and sell. Nowhere else in Africa can one see jostling one another the African Moslem in robes and turban, and every form of partially clothed native, clad or unclad in a variety of garments from cotton shirt and the leather apron to the classical garb of ancient Greece, and the girl in heavy brass anklets and little else.

The old Anglo-German frontier of the Cameroons impinged on Chad at the point where the River Jadseram enters the Lake, and from this point the boundary was formed by a straight line drawn to the intersection of the 6° of latitude, with longitude 9°, deflected only by a circle of thirty miles radius drawn round the town of Yola so as to include it in the British territory.

The frontier between the British and French territories

to the west of the Niger was delimited in 1900. Simultaneously the Anglo-German frontier was delimited.

As far back as the seventeenth century British traders had mercantile depots on the mouths of the Niger and adjacent rivers and creeks, known as the Oil rivers, and in these early times the trade was mainly confined to the traffic in slaves. At this epoch the French attempted a settlement at the mouth of the Niger, but were unsuccessful, and during the eighteenth century British interests preponderated. At the beginning of the nineteenth century the exploration of the upper river—which had hitherto been supposed to be identical with the Nile or Congo—began and Mungo Park traced its course from Bamako to Bussa, where he lost his life in the rapids. Lander in 1830 demonstrated the identity of Mungo Park's river at Bussa, with the Lower Niger, and followed its course to the sea. In the next two decades, 1840-60, efforts were made, both by the British Government and private individuals, as well as by the French and German merchants, to develop the trade of the Niger, while our knowledge of the interior was greatly enlarged by the travels of Barth, Clapperton, Allen, and others, all British or under British initiation.

At the close of 1877, as the Colonial Office records state, Sir G. Taubman Goldie visited the Niger and conceived the idea (to quote his own words) "that no lasting advance, either of commerce or civilisation, was possible unless some government were established which would give peace and security both to natives and white men."

The National African Company was formed with a capital of a million sterling, with the object of opening up direct relations with the great potentates of the interior. With great energy the new Company founded stations and sent out a river flotilla.

In April, 1885, a new danger arose from the mission of Herr Flegel to secure treaties with Sokoto and Gando on behalf of Germany, but he was anticipated by the

British Company, who sent out Mr. Thomson and concluded treaties with those powerful Emirs. Great Britain was therefore able to conclude the Agreement of 1886 with Germany, which settled the frontiers between Nigeria and the Cameroons as far north as Yola, and in July, 1886, the long-delayed charter was granted and the Company changed its title to that of the Royal Niger Company. Meanwhile the territories adjacent to the river had been placed under British protection, and in 1897, an Imperial force, called the West African Frontier Force, with a "Commissioner and Commandant" at its head, and independent of the Company, was quartered in the country.

The formation of this body had become necessary not only because of the Company's war with Nupe and Ilorin, but to look after the interests of other territory outside the Company's operations, notably Lagos and the Oil rivers.

In 1851 Lord Palmerston, who had determined that the slave trade should be put down, established a Consulate at Lagos. Later treaties with the chiefs of adjoining territories augmented its importance, and in 1886 the different territories were united in one Colony.

In 1893 Sir Gilbert Carter entered Abeokuta, and signed a treaty with the Egbas, and shortly after Governor Oates signed a treaty with the chiefs of Ibadan, and towards the end of 1900 Sir William McGregor devoted himself to organising the native governments. These comprised a Village Council, a Provincial Council, and a Central Council, under the direction of the Governor.

A Niger Coast Protectorate over the Oil rivers had also been proclaimed in 1893 and placed under the control of a Commissioner and Consul-General.

In 1900 the southern portion of the Niger Company's territories were amalgamated with the Niger Coast Protectorate, and the Niger Company dropped the prefix "Royal" and became again but a trading corporation, the northern portion being proclaimed a Protectorate,

FIRST ENGINE IN NIGERIA.

CUTTING [SHOWING DIFFICULTIES OF RAILWAY CONSTRUCTION].

A MODERN ENGINE.

and Colonel (afterwards Sir Frederick) Lugard becoming first High Commissioner. Bauchi and Bornu succumbed to British rule in 1902, Kano and Sokoto in 1903, and Katsena and Gando quickly followed. Throughout Nigeria, since that date, all chiefs, Mohammedan or Pagan, hold their appointments under the British Crown.

Under Sir Walter Egerton, Lagos and Southern Nigeria were united in 1906, and eight years later the union of Southern Nigeria and the Northern Protectorate was decided upon.

The amalgamation of the two protectorates in 1914 was designed to ensure, as far as possible, uniform treatment of native affairs throughout the whole country. As an instance of how this is being done, we may take Abeokuta which was, before the amalgamation, a semi-independent State in what was Southern Nigeria, ruled by its own Alake or King, and possessing a greater measure of freedom from direct control than any country in that part of the world within British influence. A new treaty states that " The whole of the kingdom and all persons resident therein, be placed under and subject to the jurisdiction of the courts of the Protectorate of Nigeria in all matters criminal and civil, and shall be subject to the laws of the said Protectorate. No legislative measures are to be enacted by the Alake and his Council without the express sanction of the Governor-General of Nigeria. The present Alake and his successors are to be the recognised heads of the Egba people, and to continue with the approved chiefs of Egbaland to carry on the native administration subject to the control of the Governor-General. The Governor-General undertakes to be responsible for maintenance of law and order and to place such troops and police in the country as he may consider necessary."

General or tribute tax is raised by collecting a contribution, according to one's wealth, from each individual annually. Thus an owner of horned cattle pays 1s. 6d.

per annum per head as "jangali" and 10 per cent. of grain crops as "zakka." The part allocated for the upkeep of the native administration is accounted for in the "Native Treasuries." By those Treasuries regular monthly payments are made on a fixed scale to all members of the native administration, from the Emir downwards. Thus, the Emir of Kano draws £400 per month, his Waziri, or Prime Minister, £100 per month, the Alkali or judge, £50 per month, etc.

The common law is the common law of England, supplemented by the Orders of the Sovereign, and proclamations of the Governor-General with due regard to native and especially Mohammedan law and custom.

A special Council, advisory and consultative, was created on the amalgamation of the two Nigerias under a Governor-General. This meets annually and has no legislative power, but will either adapt itself to local needs, like other British institutions, or gradually change its character to serve a special purpose. Its immediate function is to afford an opportunity to the head of the Administration to lay before the principal administrative and executive officers of the country and before the European representatives of commerce and industry and the native chiefs and leaders of native opinion, a statement dealing with the legislation ot the past year and with proposed future legislation, and a brief review of the policy, finance, and progress of the country. The first meeting of this Council was held on December 31st, 1914.

European Officials.

The administrative staff now consists of five first-class, sixteen second, thirty-nine third, and seventy-two assistant Residents, making a total of 132 officers. Assuming that one-third of these are absent on leave, there is in the Protectorate at any given time an average of one administrative officer per 2,900 square miles of territory, and per 105,000 of population.

The Political Department is assisted by a force of 850 native constables and nineteen European police officers. This force is under the general supervision of an Inspector-General, who visits and reports on the detachments periodically. The use and control of the police is, however, entirely in the hands of the political officers, and all orders are given to them by the Residents in charge of the various districts. They are employed only in those districts in which no native administration able to recruit and train an efficient police of its own exists; and in those localities, such as railway stations, where the native administration police, or dogari, as they are called, cannot be used.

Native Officials' Payment.

The members of the native administration were in former times paid in a very haphazard manner—in fact, they generally paid themselves. To remedy this the entire moiety of the general tax which is allocated for the upkeep of the native administration is brought to account in the Treasury of the native chief. These are known as the "Native Treasuries." By these regular monthly payments are made, on a scale fixed by the Emirs and approved by the Governor, to all members of the native administration connected with headquarters, from the Emir himself down to the town scavenger, and including the judiciary. The dogari are paid at the rate of £1 per month.

The manner in which the funds necessary for the maintenance of the administration are secured is briefly as follows: The principal source of revenue in Northern Nigeria is termed the general or tribute tax. This is raised by collecting a contribution in proportion to his wealth from each individual annually—that is to say, by direct taxation.

The mode of collection differs slightly in each Emirate, for it is based in every case on the system which was

formerly in force. Certain general principles governing the mode of collection are, however, observed throughout the Protectorate.

Taxation Assessment.

The assessment and collection of this direct taxation under the general supervision of British officers has the great advantage that it brings the Government officer into constant and close contact with the bulk of the population, whom he thus learns to understand and sympathise with in a way which no other work could effect, and least of all if his dealings with them were solely those of judge and censor. This is specially the case where the contribution is pro rata to the circumstances of the individual. Nor is the educative effect confined to the British officer alone. The collection of poll or hut taxes, which consist in the mere counting of heads in a village, is a mechanical operation, and requires little thought on the part of the Village Head, and no assistance from his Council. When, however, he is compelled to assess each individual according to his circumstances, he becomes vested with responsibility, and learns to exercise the attributes of a ruler.

The policy adopted with regard to the education of the natives in the Government schools has been framed with the object of preserving his racial individuality. What is best in native tradition and customs is fostered, and no attempt is made to transform the native into a hybrid European or to force upon him alien ideas, except in so far as these may be necessary in order to fit them for success in the altered circumstances surrounding them. It is satisfactory to be able to record that the Emirs and chiefs, though at first they showed some reluctance in committing their sons and relatives to the care of the Government schools, have now, without exception, given the scheme the most loyal support.

EUROPEAN POLO TEAM IN NIGERIA.

PRINCIPAL TOWNS.

Lagos, the recent capital, is the most English port in West Africa, and, with the exception, perhaps, of Lome and St. Paul de Loanda, it is the most comfortable. The inhabitants number about 500 Europeans and 50,000 Africans. The town, with many handsome buildings of stone and brick, is lighted by electricity, and boasts at least one hotel kept by an Englishman. The principal thoroughfare is the Marina. The principal social rendezvous is perhaps the Club, which was built by the Government in 1900. Additions have been made by members, and now there are two billiard rooms, a cardroom, a spacious verandah and kiosk, and an octagonal apartment suitable for dances, concerts, and similar gatherings. There are also two cement tennis courts, bicycle garage, and dressing-room. Management is by a committee of nine, three of whom are nominated annually by the Governor, and the remaining six elected at a general meeting. Membership consists of public officials and the senior representatives of commercial houses, but since the change of capital the Club has lost its official distinction.

Tennis, cricket, sailing, and polo are the favourite European recreations. Lagos is one of the few places on the coast where horses can live, but they are used rather for polo than for locomotion. The rickshaw (3s. to 4s. a day), run by two boys (1s. each a day) is the cab of Lagos as well as of Freetown. Cycles are also quite common, and motors are now in use, as well as cars, 'busses, and lorries.

The European hospital at Lagos consists of a number of bungalows built on an island site and surrounded by a wall. There is a staff of European sisters and many native male and female nurses. The hospital is a Government institution and open free to all, but both Europeans and Africans who are able to pay do so, according to their means. About 1,300 in-patients and some 12,000 out-patients attend yearly.

At Yaba, a few miles further on the railway, is a lunatic asylum and a lepers' institution.

Lagos is supplied with excellent pure water drawn from the Iju river, 15½ miles away, at a cost of over £300,000. Sir Frederick Lugard, in formally opening the supply on August 1st, 1915, said :—

"Three gigantic engines pump the water at the rate of 5,000 gallons each per minute from the clear stream to two great settling tanks with a capacity of 5 million gallons each. The water passes to the service reservoir of 6 million gallons, which is built underground of concrete with a concrete roof, so that the water may not be exposed to the air, and may be absolutely free from contamination. From the service reservoirs it is led by great pipes to the hydrants in the streets of Lagos. It is absolutely pure and free from all germs and infection." The waterworks are no doubt the biggest work of the kind in West Africa, and will compare very well with any waterworks in the world of the same capacity.

Two hundred fountains have been provided in Lagos, so that no one may have far to go for their water, and there are 350 hydrants to supply water in case of fire. The pipes are capable of supplying 2,500,000 gallons daily, sufficient for 115,000 people (*i.e.*, about half as many again as there are inhabitants of Lagos). The annual maintenance, including interest and sinking fund on capital, is £20,000 per annum.

As a port Lagos has, during the twentieth century, increased in importance. Ocean steamers are now able at high tides to pass into Lagos Harbour, and thus save the transhipment into the smaller steamers, which has been a serious hindrance to the free movement of traffic hitherto. Quite a large fleet of small steamers has been employed in this transit trade, and it was a very risky business. Packages suffered by the hurried removal from the ocean steamer rolling in the sea; occasionally, too, goods were dropped in the water,

and a considerable percentage of the smaller steamers were lost in the dangerous traversing of a shifting channel. With a railway system fast approaching completeness and connections with Northern Nigeria, Lagos bids fair to rival Freetown in importance, unless, indeed, it is rivalled by Port Harcourt. Till then, and now that Duala* in the Cameroons has ceased for a time to be in the running, Lagos dwarfs every other port in West Africa north of the Equator. The place is well administered, locally and centrally, and though there is a damp and enervating atmosphere in the mornings, on the Marina a refreshing breeze does something to counteract the relaxed feeling which is general in the early hours of the morning.

When the old colony of Lagos was acquired, in 1861, the landholders retained their belongings. Neither then, nor since, has an inch been taken by the Government, except on what was regarded as a fair basis of compensation. Sometimes, in the case of public improvements, the landlords would have preferred to retain the property, but no act of injustice in payment is alleged by any responsible person.† The natives of all classes have fully participated in the later prosperity which has been secured to Lagos.

In 1902 there were no passable roads in Lagos. The thoroughfares were of soft sand, and made cycling impossible. The Marina was impassable for vehicles; hammocks had to be used. Now the thoroughfares

* The situation of Duala is such that it can only be described as temporarily "out of the running."—EDITOR.

† The recent judgment of the Privy Council (July 11th, 1921) with regard to the lands of Chief Oluwa of Lagos, shows how carefully the rights of the natives are protected under British law. Chief Oluwa, some of whose land at Apapa had been acquired compulsorily in 1913 for the purpose of public improvements, protested against the judgment of the Chief Justice of Nigeria that he only had seigneurial rights in the land in question. The Privy Council judges (consisting of Lords Haldane, Phillimore, and Atkinson) held that Chief Oluwa had the lands in full ownership and thus reversed the decision of the Supreme Court in Nigeria.—EDITOR.

are smooth and sufficiently hard to make the riding of a cycle or motor a luxurious form of exercise.

Many of the houses and shops also are handsomely constructed. Of the business stores, one of the largest is that of the French West African Company, standing on one of the few freehold plots in the hands of Europeans. Native landlords will not as a rule sell their property, although the value has increased enormously during the last thirty years. The principal Christian church is a fine building, as also is the Mosque built by the Yorubas at a cost of £5,000.

Jebba, once the capital of Northern Nigeria, was abandoned by Sir Frederick Lugard, largely because of the evil reputation it had then attained for high mortality. To-day, although it is regarded as no worse for health than any other place, it is comparatively deserted. It consists of the native village on the island and the large depot of the Niger Company, to which come palm kernels, shea nuts, gum arabic, and ivory from as far up the Niger as Kontagora, about 300 miles.

The journey down the river occupies from ten to fifteen days, according to the current. A canoe will probably contain two or three persons and their belongings, and is loaded to the extent of allowing no more than about three inches of freeboard. Eighty miles above Jebba are the Bussa rapids, where the canoes are unlaced in parts and taken to pieces. The contents are made into head-loads, and in that way carried until the rapids have been skirted. Sometimes half a day, at other times a day and a half, is spent in getting past the turbulent water. It was at the Bussa rapids that Mungo Park lost his life.

A feature of Jebba is the famous ju-ju rock, which can be seen to the left of the railway bridge. The natives believe that an ascent of the rock means certain death to the climber within a year. The fact that more than one white man has faced the spell and is still living does not shake their faith. Among the natives

ROAD CONSTRUCTION.

who braved the terrors of the rock there have been cases where towards the end of twelve months the end came in suspicious form. The blacks who prophesy like their prediction to be fulfilled. Another but less romantic feature of Jebba is the quantity of onions brought down by native boats, the whole district between Jebba and Ilorin depending upon this supply. The vegetable is eaten freely by Europeans, served up in various forms, for its general health qualities. Men who take it regularly seldom suffer from insomnia.

Zungeru, to which the seat of the Northern Nigerian Government was transferred from Jebba, was little more than a civilian and military camp, laid out in a park-like manner, with many pretty bungalows in the vicinity. Sir Frederick Lugard chose the site, chiefly on account of the fact that a beautiful little river with good water runs through the township all the year round. Zungeru has an ice factory, and an interesting garden, made by the prisoners, close to the Government House, which proves what irrigation may do. Zungeru is also remarkable for its dry heat. Since the advent of the railway, however, and the presence of the Administration, it has become quite an important place, and the country around has changed remarkably. At one spot near Zungeru a stretch of about thirty-eight miles, where formerly was no hut or vegetation, because constant raids had driven neighbouring natives to the hills, has now become a place of considerable cultivation and activity, the railway giving the natives confidence.

Kaduna, the new capital of united Nigeria, was selected as the home of the official headquarters in 1915, and transference made in 1916.

Not only is the selected site convenient for the departments, but it is also remarkably attractive from the point of view of health. Taking every consideration into account, apart altogether from the central position which so strongly recommends it, it would be difficult in the Northern Province to find a better site for a

capital. It is over 2,000 feet above sea level; it enjoys a dry atmosphere—a most important point in the tropics—and the nights feel cool during by far the greater part of the year.

Most of the soil is good, and suitable for gardens and plantations; it commands an excellent water supply from the River Kaduna, and the proposed residential portion is at a safe distance from the river itself; it has always been used as a cattle refuge during the rains, which gives promise of a fresh milk supply in place of the tinned article, which is the only kind obtainable in all other West African capitals; and the Europeans who have lived there maintain that "there are more days in the year when life is really worth living than is the case in most other parts of the country."

Forcados, the headquarters of the Government River Service, is the largest example of the reclamation of waste land in Southern Nigeria. Twenty years ago it was a mangrove swamp. The importance of its position as a possible shipping centre then became clear. A machine shop, slipways, and stores were installed. Then Forcados grew rapidly, and its large wharf still gives protection to the small craft during a tornado. The broad mouth of the river where the liners anchor is two miles wide and provides tranquil waters. Farther up is the apex of the delta, and here the Niger is, indeed, majestic. From each of these main channels of discharge there spring countless others, turning and twisting in fantastic contours until the whole country is honeycombed to such an extent as to become converted into an interminable series of islands. The vastness of the horizon, the maze of interlacing streams and creeks, winding away into infinity, the sombre-coloured waters, the still more sombre impenetrable mangrove forests—here and there relieved by taller growth—impress one with a sense of awe.

Port Harcourt, the newest port of Nigeria, and, indeed, of West Africa, is one of the most remarkable examples

of European enterprises on the Coast. From here runs the new railway to the coalfields at Udi, in the Ibo country, a distance of 150 miles.

What a few years ago was dense bush and forest, inhabited by untamed savages, who, under the personality and influence of Mr. Fred James, the Administrator of Lagos, were induced for the first time in their lives to follow regular employment in return for weekly cash payments delivered in each man's hand, now presents the appearance of vast railway works. Not a vestige of bush or undergrowth remains, these having been replaced by European houses and temporary bungalows, and the nucleus of a church. A European town has been formed, with broad avenues and streets and with the latest principles of sanitation adapted to West Africa. Five hundred yards away there is a native town with straight streets, arranged in squares, also under construction. On the river frontage poisonous mangrove swamps have been reclaimed, so as to provide eventually wharfage for over twenty ocean-going steamers.

Already there is a large population, numbering many thousands of labourers, artisans, clerks, merchants, and Government officials.

At Udi, some 40,000 tons of coal are being turned out annually. Many specimens of Udi coal have been very fully examined, and the fuel value definitely determined at the Imperial Institute. Though not equal in quality to Welsh steam coal, it is much better than many varieties which are now being mined all over the world. It has been subjected to exhaustive trials on the Nigerian railways, the officials of which have reported very favourably upon it as a locomotive fuel. The total area of the Udi deposits is, as far as can be at present estimated, not less than 2,100 square miles. In places the seams are 5 feet thick.*

* The opening of the Udi coalfield proved of immense service to West Africa during the war, when it was impossible to obtain European coal, and coal from Udi was exported for use on other West African railways, as well as on the Elder Dempster steamships.—EDITOR.

Ibadan, 123½ miles up the railway, is the centre of the palm kernel industry in the Western Province, and is generally considered to be the largest native town in the southern part of Nigeria, the population being about 200,000. Besides palm kernels, there is a good trade in cocoa and timber; the roads are good, and there is a daily motor-van service to Oyo for passengers and goods.

Ibadan has a form of self-government which is administered by the Bale, or King. Royalty in this part of West Africa takes various designations of kingship; thus, there is the Alake of Abeokuta, the Bale of Ibadan, and the Emir or Alafin of Oyo. Nominally, the two former were subject to the last-named; but for some time before the British occupation the first had set up independence.

Ibadan is the capital of a district of 4,000 square miles, with a dense population of 430,000 (107 to the square mile). It is an enormous, straggling, grass-roofed, rather unkempt town, luxuriating in tropical vegetation, and its neighbourhood abounds with rich and delightful scenery.

Abeokuta, the capital of the "Egba United Government" (whose authority extends over 1,869 square miles with a population of 180,000), with its electric light and its mass of corrugated iron roofs glaring beneath the rays of the tropical sun, spreading around and beneath the huge outcrop of granite rock, where its founders first settled a hundred years ago, offers a curious picture of a Europeanized African town in the fullest sense of the term, but with this unique feature, that its administration and the administration of the district, of which it is the capital, is conducted by natives, *i.e.*, by the Alake (the head chief) in council. Here also is a recreation club for Europeans.

The principal towns of the larger provinces are mentioned in the provincial section. Other towns of note in Nigeria are Onitsha, where the Anambara river

flows into the Niger, and where a native journal is published under the name of *Aurora*.

Ilorin is a large native town with a market and increasing trade.

Idah, a Government station 280 miles from Burutu, where the Niger Company, Messrs. John Holt, and Messrs. Christian Brothers, are prominent traders.

Etobe, in the Bassa province, is a trading centre for rubber.

Egga, Shonga, and Lac are centres for ground nuts, oil seeds, pepper, and native grown rice.

Bida was once a stronghold of slavery, the Emir having to provide his overlord at Sokoto with an annual tribute of slaves.

Minna, on the road from Zungeru to Kano, is another flourishing place which might have been the seat of government had the water supply been more reliable. There is always a breeze, the country is open and cleared for miles, and there is plenty of room on the eminence upon which the Resident's bungalow stands for many Government buildings and private residences. Below the hill meanders the great white road from the Sahara to the sea.

Provinces of Northern Nigeria.

The province of Bornu has an area of about 33,000 square miles, and is mainly a vast plain of porous fissured black earth, similar to that known as "cotton soil" in India. Here and there are large outcrops of ironstone; and on the northern boundary, about seventy miles from Lake Chad, and lying due west of Kuka, is a large salt desert covered with grass about 4 feet high, and lined in places by Borassus palms. The salt is obtained by scraping the soil impregnated by the evaporated and unfiltrated water, pouring it into strong buckets, placed in a frame in an earthenware pot. When the receiver below is full of brine it is removed and

cleaned, after which it is packed in mats made of palm leaves.

Bornu was a kingdom as far back as the ninth century A.D., when the Mohammedan religion is said by some to have been already introduced. The Fulani never gained control there but the country was overrun in the nineteenth century by Rabah, who was in turn overthrown by the French in 1900. Kuka, the capital, once a walled town of 60,000 inhabitants and the terminus of the Bilma route across the Sahara, is now in ruins. Since 1902, when it came under British influence, the ancient trade in ivory and ostrich feathers, and the famous breed of Bornu horses has been revived, and sugar, cottons and European goods have been imported.

Borgu is a province of about 12,000 square miles with a soil of rich black loam singularly free from the white ant pest, but the Baribees and other agricultural peoples here have little desire for wealth or industry, and do not care for trade.

The province of Kano covers an area of about 31,000 square miles, including some of the most ancient of the Hausa States, the emirates of Kano, Katsena, and Daura.

For thirty miles around the city of Kano (1,567 feet above sea level), the country is closely cultivated and densely populated. The drainage of the city is taken by the River Wobe which flows into Lake Chad. Streams abound, but water is obtained chiefly from wells 15 feet to 40 feet deep. Irrigation is practised along the river banks, and crops of wheat, onions, sugar cane, cassava, tobacco, and other tropical products are raised there, besides "dawa," "sorghum," "gero," and other African grain.

Kano is 712 miles from Lagos by rail and is reached within three days.

The industries which made Kano famous in the mediæval world are still to be found there, weaving and embroidery of cloth—especially the noted blue cotton cloth—ornamental leather work, and the tanning

of goat skins for export and for the far-famed Kano sandals. Kano is the London, the great commercial centre of the Western Sudan, and when the caravans arrive, with their throngs of merchants, the population numbers over 60,000, while over 2,000,000 pass through the town each year. Hither come salt from the north and east (Asben and Manga); cattle and horses from Sokoto and Bornu; kolas from Lagos, Ganja, and even Sierra Leone; antimony from the Benue; cotton from Zaria; natron from Damageram and the east; threads, beads, sugar, scent, mirrors, needles, spices, horse trappings, English cloth, writing paper and other European articles from Tripoli; English cloth, salt, and, before the war, German dyes and Austrian beads, direct.

The circuit of the town measures seven miles by five miles, and it is surrounded by walls. Leather, ivory, and feathers are some of the principal exports to Europe and most of these used to go via Tripoli; but the opening of the railway from Lagos to Kano has diverted most of this traffic. As the time occupied between Kano and Tripoli used to be three to nine months, the difference to commerce can be easily estimated. At the native schools at Nassarawa, just outside the city walls, are 500 students, sons of chiefs and young mallams from the neighbouring provinces. Instruction is in Hausa and English, and manual labour, which is compulsory.

The province of Sokoto has an area of about 35,000 square miles. Horse-breeding and cattle-raising are the chief sources of wealth. Ostrich farming is an enterprise in the northern part of the province. Rice and cotton are the principal agricultural products, and weaving, dyeing, and tanning, the chief native industries.

The Province of Muri covers an area of 25,800 square miles. At Wase three main trade routes converge, one from the salt springs at Awe, whence about 500 tons of pure salt are obtained annually; another from Gashaka *via* Amer, a cattle centre in Muri; and a

third from the kola-growing districts of Kentu and Bafum in the Cameroons. The general climate of Muri is good, but the Benue valley running through the centre is infested with mosquitoes and tsetse fly.

Kontagora province has an area of 14,500 square miles and that of Nassarawa 18,000 square miles. The latter had iron smelting as its principal industry until tin was found. Salt is obtained in the Kiana district.

Zaria province has an area of 22,000 square miles, its chief crop being cotton, which is exported to Kano. Zaria station is 2,250 feet high and its climate is one of the most healthy in Nigeria, its principal and almost only disadvantage being the presence of the tsetse fly. The Bauchi Light Railway runs from Zaria, which is 622 miles from Lagos.

Zaria is a large Hausa town with fortifications of heavy mud walls, pierced at intervals by gates. Inside the walls, which are fast crumbling away from disuse, stands the town, surrounded by cultivated land upon which crops could be grown in sufficient quantities to supply food in case of a protracted siege. Outside, for miles around, the country is denuded of vegetation, as around most Hausa towns, for the prevention of an attacking army taking cover.

From Zaria the Bauchi Light Railway runs to the Kurama hills, and beyond Rahama into the midst of some of the wildest tribes of West Africa, probably, perhaps, the aborigines. In this wild country of rugged granite hills, fortified by stone walls, the primitive peoples withstood the attacks of Hausas and Fulanis. Now under the Pax Britannica they mix freely with their past enemies in the public market established upon the plateau. The terminus of the railway is at Bukuru, 4,100 feet above sea level, and the centre of the tin industry.

Though only ninety miles separate the city of Kano from that of Zaria, around the former "considerable areas are devoted to ground-nuts, but cotton as a sole

A NIGERIAN FIELD BATTERY ON PARADE.

crop is seldom seen, whereas at Zaria, with its soil of slightly heavier consistency, cotton largely replaces ground-nuts as a main crop, and cereals, such as iburu (a small millet), as well as swamp yams, colocaria, and other moisture loving plants, receive a great deal of attention." A large cotton ginnery here employs over a hundred men, and the output for Liverpool is worth about £50,000 yearly.

Yola province has an area of 16,000 square miles bordering on the Cameroons. The town of Yola is a Government station. The trade is principally in gum, though there are fair quantities of oil seeds and tanned sheep- and goat-skins. This is the most easterly station in Northern Nigeria. In the chief mosque, when the war broke out, were found numerous leaflets written in Hausa and Arabic script. These contained, for native consumption, information to the effect that the Germans had invaded Britain, and had taken 20,000 prisoners; further, that Britain would soon be a German dependency, and her people Germany's servants. Luckily the Emir of Yola loathed the Germans, and is an enlightened Mohammedan ruler of considerable influence; the British Resident at Yola could therefore convince him that this pretty tale was false, and the leaflets then became a matter for mirth even with the natives, who were quick to grasp the significance of the fact that the Cameroons native troops were constantly coming over with their arms and equipment. Yola is 800 feet to 900 feet above the sea level. It was Yola hospital that was forcibly entered by a German force of twenty men under a white officer, who deliberately opened fire upon the patients in their beds. One sick man had his head blown off, while another native soldier was wounded. The remaining patients scrambled out of their beds and escaped. The walls of the ward were pitted with bullet marks. The Germans then escaped, but were followed by the British, who succeeded in capturing five. A formal protest was addressed to the German Commandant,

who apologised. He said he would give instruction that such conduct should not be repeated, but at the same time objected to the complaint as reflecting on the honour of the German soldier.

The province of Bauchi has an area of 23,200 square miles. The city of Bauchi, and indeed the whole district, was once a great centre of the slave trade. It now promises to become an important centre of the tin-mining industry. A route was opened up to the tin mines in the Naraguta neighbourhood as early as 1905-6. Starting from Loko on the Benue, 115 miles from Lokoja and 400 miles from the sea, it traverses the Nassarawa province, first northwards to Keffi (1,000 feet high), thence north-east to Danoro and over the Sura, Kibyen, or Assab plateau about 3,500 feet high.

Since May, 1915, the former province of Kabba, with an area of 7,800 square miles—healthy uplands and fertile valleys—has been merged into the Ilorin province with headquarters at Ilorin. The industries of the Kabba people are only those which supply the wants of a primitive people. The trade is in kola nuts, shea nuts, native cloth, cotton goods, rubber, palm oil, natron, and live stock.

Lokoja (340 miles from Burutu), the chief town of the Kabbas, is situated on the Niger, about 300 feet above the sea, and was once the headquarters of the Niger Company's constabulary and West African Field Force. It is the oldest centre of European activity in Northern Nigeria, and the large native town in the proximity of the cantonment was until 1910 one of the most insanitary places in the Protectorate. In that year a large portion of the settlement was destroyed by fire, and advantage was taken of the opportunity for laying out broad streets and squares on lines similar to those adopted at Zungeru. The population at Lokoja is so large that many difficulties have supervened in carrying out the project, and progress has not been as rapid as might be desired. But now there are at least two

broad avenues and a market place, while a number of booths of substantial construction have been built, and a good supply of drinking water obtained from a spring issuing from Mount Patti.

Transport.

The main Nigerian railway runs from Lagos* to Kano, a distance of 704 miles.

The rolling stock of the train de luxe consists of saloon corridor carriages and a restaurant car, all lighted throughout with electricity and provided with electric fans, lavatories and baths, and it is needless to add that all the refreshments and provisions in the restaurant car are kept on ice. Sleeping accommodation is provided for each passenger, including blankets, bed linen, etc., without any extra charge. Dinner is served about 7.30 o'clock and punctually at 9 p.m. the Boat Express leaves the wharf on her long journey north. There are three classes of compartments, the first-class is used mostly by whites, and contains swinging armchairs and couches fixed at the sides of the coaches. The small merchants, clerks, and others of the same type, travel second-class ; the ordinary native, third.

The railway takes delivery from the ship and stores in the warehouses. Merchants then merely present their consignment notes, and do no handling at all. A charge of 1s. 6d. per ton on imports, is made for this service, and on exports 1s. per ton. This arrangement is working admirably. Steamers are cleared from the wharf very much quicker, and this ought to make very considerable difference in tonnage available for outward produce when the traffic resumes normal conditions.

A through train from Zaria to Bukuru, 140 miles, is run in connection with the main line boat train from Iddo, on which a refreshment car is also provided so

* The railway really starts from Iddo, an island connected with the island on which Lagos is built by a bridge, and crosses to the mainland over the Denton Bridge of seventeen spans of 50-ft. each.—Editor.

that passengers need take nothing with them after arrival at Zaria. The through booking of goods is now in force from the United Kingdom to Naraguta, Jos and Bukuru stations. A tremendous impetus has been given to trade in West Africa since the Baro-Minna-Kano Railway in Nigeria has been completed. Although it is not to any appreciable extent used for conveying mahogany, it certainly helps to bring the forests within easier reach of native labour and facilitates the transportation of supplies to some of the mahogany camps. The Baro-Minna-Kano Railway is entirely within Northern Nigeria, and joins the main line at Minna, whence it continues as the main railway to Kano. As Baro is situated on the navigable section of the Niger this line gives an outlet for goods carried over the river. The greater part of the trade from Kano, which until recent years, had been carried on principally through Tripoli and Tunis, but also *via* some other Mediterranean ports, is now diverted to Lagos, and instead of a seven months journey it is now only a matter of a few days. In addition, the effect of the new railway has already made itself felt in civilising the natives, and, under the guidance of British officials, townships built on modern rectangular and sanitary lines are springing up along the route. There is a weekly express train from Iddo to Kano, 712 miles, for the purpose of dealing expeditiously with the kola nut traffic, which has been growing to a satisfactory extent.* This train also provides a means of quick third-class transit for native traders, which appears to be much appreciated. The train returns, weekly, from Kano to Iddo with cattle† and produce, and also third-class passengers.

* In 1906 only one ton of kola nuts was railed northwards. In 1917 the amount carried was 4,508 tons, bringing in a revenue of £46,360 to the railway.—EDITOR.

† In 1917 some 16,975 head of cattle were railed from Kano. The carriage of livestock is undertaken at under working costs. The total number carried in 1917 was 22,735 head, bringing in a revenue of £13,107.—EDITOR.

There is also a good river transport on the Niger, Benue, and other rivers. The Imo river, with its tributaries, is one of the richest trade-producing waterways in the country. It was first cleared in 1903, and again in 1904-5, by three explosive parties at a cost of £1,328. In 1907 five months were occupied and £1,039 expended in removing dangerous snags for sixty miles.

The Lagos-Benin Creek route and the Oluwa and Siluko rivers are affected by another form of obstruction which completely blocks the passage of boats. The district through which the waterways pass is termed the sudd region. Sudd is thick, tall, bamboo-like grass, growing, on a solid foundation, anything from 3 feet to 30 feet below the surface of the river, the entire mass being afloat. All sudd work was done by hand up to 1904. The Southern Nigeria Marine Department has charge of the mail services, which utilise the rivers and creeks. The following summary of the official time-table shows something of the activities :—A weekly service from and to Lagos and Sapele, calling at the principal towns; a weekly service from and to Lagos and Porto Novo; a weekly service between Forcados, Warri, and Sapele; a weekly service from and to Bonny and Akassa, meeting the homeward and outward mail at the former port. There are also mail boats which leave and reach Burutu a few hours after the departure of the ocean mail. This service is controlled by the Northern Nigeria Marine Department.

The war greatly affected the trade of Nigeria, and served to call attention to the enterprise of the Germans in African colonies.

Of the total value of all produce exported from Nigeria in 1913, £6,750,000 : £3,000,000 worth went to Hamburg. Four-fifths of the exports to Germany were palm kernels, and by far the most important matter for consideration in connection with Nigerian export trade is that of finding a remunerative market for this produce. Apart from the business in palm

kernels, it is to be noted that in 1913 Hamburg also took 50 per cent. of the exports of untanned hides, 53 per cent. of the ground-nuts, and 34 per cent. of the shea-nuts. Germany had also purchased a good proportion of the cocoa, mahogany, and palm oil produce in Nigeria.

In 1913 the value of the imports into Nigeria from Germany amounted to £810,000 out of a total import trade of £5,700,000, exclusive of specie.

United Kingdom manufacturers have now an opportunity of introducing new patterns and qualities, *i.e.*, new to the native buyers, at prices higher than those recently ruling, and when once accustomed to the trade they will, doubtless, in many cases be in a position to compete on equal terms with German and Austrian manufacturers when continental suppliers are again on the market.

Besides the produce in palm kernels and oil previously mentioned, Nigeria is also a rubber exporting country, the districts around Sapele and Waria having attracted attention for rubber planting.

Cocoa is also receiving attention, while kola planting has become very general among natives. Different varieties of maize have also been grown by the Agricultural Department.

The report of the Agricultural Department contains valuable information on the experiments undertaken to discover the most profitable variety of the oil-palm, and to determine if an alternative to the common method of tapping oil-palms for wine was less injurious to the tree. In the first-named investigation an acre of wild oil-palms yielded 261 lbs. of pericarp oil and 497 lbs. kernels. From the series of experiments made in the second investigation it would appear that the method most common to the natives of tapping palms for wine permanently injures the tree, though it produces more palm-wine ; but that the alternative method described in the report, while it precluded all possibility of fruit production for the season, did not permanently destroy

fruit production. The native method involves the removal of all fruit-bearing growths before they can mature.

Though the route to the coast is to a great extent barred by belts of land infested with tsetse fly, which takes a heavy mortality of animals sent through, the thousands of square miles constituting the Northern Provinces give immense scope for the increase of herds and flocks, whilst the advances being made in veterinary science give the expectation that disease and illness may be reduced to the corresponding extent which similar results have been reached in man. When that, and perhaps more, is attained, one may look forward to Nigeria supplying animals to countries beyond its own borders. The Government, indeed, has not been slow to encourage all such efforts.*

The Government ostrich farm, which is situated a short distance outside Maidugari, Northern Provinces, was originally in charge of a native overseer. A Government official is now placed in charge. Another farm has been started in the Province—namely, Borun—under the same control. Up to quite recently the bulk of the feather trade in Nigeria, which is by no means inconsiderable, came from the French Sudan. The feathers are brought by natives to the stores, and there exchanged for various goods, cloth, etc., and these the natives trade again. In most cases the feathers have changed hands many times before they eventually reach the "Traders' Stores." There they are sorted into grades and packed. Great care in packing is very necessary, as, where possible, they are conveyed up river to the coast, and, as the higher reaches of all the West African rivers are only navigable during the wet season—generally

* It may here be noted that one of the main inducements held out by the promoters of a Trans-Sahara railway is that eventually the Western and Central Sudan will become a great cattle country. Many parts of Northern Nigeria lie within the area supposed to be specially suitable for cattle breeding.—EDITOR.

September, and for a short time afterwards—it may be a considerable period before they can be dispatched.

The farm itself is fenced with thorn branches, which, while preventing any possibility of the birds getting away, are easily moved by hand, so that fresh ground can be enclosed as required. The older birds are sheltered in straw, the young birds having a compound of their own. Sick birds are isolated.

Attention has also been given to cotton-growing, and both the Government and the British Cotton-growing Association have encouraged effort in this direction. The purchases of cotton in Lagos alone are about 14,000 bales annually. The Georgia and Uplands varieties of cotton which were grown during 1915 on the Government experimental farm near Ibadan, did very well, and the plants were strong and flourishing. This was the first year that seed over and above the requirements of the Agricultural Department was available for distribution to planters, and the Cotton-growing Association decided to back up the Government authorities in every way by paying an extra price for cotton produced from this seed. It is hoped that this experiment will result in establishing a better variety of cotton in Lagos, which will give a higher percentage of lint to seed cotton, and also a greater yield per acre.

The Director of Agriculture is of opinion that considerable quantities of cotton can be produced in Northern Nigeria provided that a satisfactory type of seed can be established which will give the natives a greater production per acre than the local seed, and which will be of better quality.

The last Governor-General remarked upon the marked increase of tonnage between 1913 and 1918. He said: "In the year before the war (1913) the tonnage exported was 396,000 tons; after a considerable fall it rose again in 1917 to 361,000 tons, owing to the demand for oleaginous produce in England, and during 1918 the total of the year was 436,000, *viz.*, 75,000 tons more than 1917 and

40,000 tons more than 1913. The shipment of palm-kernels was 16,000 tons in excess of the highest hitherto recorded in Nigeria."

IMPORTS.

The total value of imports into Nigeria for the year 1919 is estimated at over £20,000,000, practically double that of the preceding year, when the total was £10,798,671. This enormous increase in imports is largely, though by no means entirely, due to the advanced prices that have been charged for goods of European manufacture. It reflects, however, a very greatly increased buying capacity on the part of the natives. The principal imports during 1919 were as follows:—

	Value.	*Increase over* 1918.
	£	£
Grain and flour ...	130,693	105,845
Kola nuts	236,848	38,890
Salt	510,839	199,087
Tobacco, etc.	631,531	434,163
Kerosene, etc. ...	159,917	66,220
Wood and timber ...	41,190	18,503
Apparel	135,354	26,195
Hardware	295,670	126,257
Furniture	51,040	19,959
Iron and steel ...	405,791	266,156
Machinery	166,680	97,846
Soap	151,115	21,778
Cotton piece goods ...	3,262,933	458,554
Silks	92,010	53,931
Woollens	40,321	18,822
Bags and sacks ...	580,338	330,285

The only imports showing decreases are coopers' stores, which were £1,024,622 in 1918 and £917,896 in 1919, and spirits, which were £163,616 in 1918, and £99,739 in 1919. The latter is the outstanding feature of the 1919 returns, as only 75,000 gallons were imported as compared with 1,974,000 gallons in 1913. The loss in revenue derived from spirits has been amply compensated in other directions.

Exports.

While in 1913 the total value of all produce exported did not exceed £7,000,000, the value of that for 1920 was estimated at over £12,000,000, and the total value of trade at over £34,000,000, an increase of nearly £10,000,000 on the preceding year. Although this shows a considerable increase on pre-war figures the results would doubtless have been much more satisfactory but for the break in the market prices for raw produce which began in the early part of 1920. The figures are so enormous when compared with those of only a few years ago that some remarks are necessary regarding the principal articles of export. These were as follows in 1919:—

	Quantity.	*Increase over* 1918.	*Value.*	*Increase over* 1918.
			£	£
Benneseed ...	57,074 tons.	57,032 tons.	53,541	52,845
Cocoa	514,225 cwt.	309,843 cwt.	1,067,675	831,805
Cotton lint ...	60,221 cwt.	47,007 cwt.	484,745	387,346
Rubber ...	892,081 lbs.	439,877 lbs.	43,903	24,236
Hides and skins	—	—	1,262,140	969,121
Mahogany ...	—	—	116,820	48,340
Shea products	1,729 tons.	1,603 tons.	37,222	32,338
Palm oil ...	100,967 tons.	86,425 tons.	4,245,893	1,635,345
Palm kernels ...	216,913 tons.	1,136 tons.	4,947,995	1,721,689

The only products which show a decrease both in quantity and value are tin ore and ground-nuts. The former was valued at £1,324,074, a decrease of £355,929 compared with 1918. Of the latter 39,334 tons, compared with 57,554 tons during the previous year, were exported.

Nigeria in common with other countries of native production is passing through an abnormal period. Consequently the export of raw products will doubtless be subject to great fluctuations, corresponding

with the prosperity or otherwise of the European consumers. It cannot be anticipated, therefore, that the figures for 1919 and 1920 will be maintained, though it is certain that as things right themselves in Europe and the demand becomes stabilised, Nigeria will be in a position to meet ever-increasing demands upon her resources.

With respect to the cocoa industry, which had an enormous increase in 1919, it can safely be asserted that this is an industry that will be able to maintain its own. Nigerian cocoa is probably as good as that of the Gold Coast, and not much inferior to that grown in the Cameroons, but the native growers have not had the benefit of European supervision and help in its production. The scheme initiated by Sir Hugh Clifford for the training of native agricultural teachers under European supervisors will be of immense advantage to native cultivators. Sir Hugh Clifford states that "Nigeria is, and for all time must remain primarily dependent for its prosperity upon the agricultural enterprise and industry of the indigenous population ; and in my opinion one of the highest and most important duties that falls upon this government to discharge is that of assisting local agriculturists in every way in our power, aiding, training, and educating them to obtain better results from their land and from their labour, and placing at the disposal of the lowliest and least intelligent among them some of the knowledge that the advanced science of our time has made available to the most highly educated of mankind."

In reorganising the Agricultural Department upon these lines, the Nigerian administration is performing a very notable service to the West African natives. In the neighbouring Cameroons Colony, under the Germans, the Botanical Gardens at Victoria, compared in everything save size with their prototypes at Buitenzorg in Java, and at Peradeniya in Ceylon, and the German administration were always foremost in every matter

relating to the scientific applications of agriculture. These gardens are to be restored to their former condition, and at the same time the agricultural service in Nigeria is to be reorganised so as to bring home to the natives the meaning of scientific and modern methods of cultivation.

Sir Hugh Clifford in his notable address to the Nigerian Council on December 29th, 1920, made the position of his administration clear with regard to the important question of native individual culture versus European-owned plantations. He gave three important reasons for favouring the Nigerian, as opposed to the Cameroons system. "Agricultural industries in tropical countries," he stated, "which are mainly, or exclusively, in the hands of the native peasantry have (1) A firmer root than similar enterprises when owned and managed by Europeans, because they are natural growths, not artificial creations, and are self-supporting, as regards labour, while European plantations can only be maintained by some system of organised immigration, or by some form of compulsory labour; (2) are incomparably the cheapest instruments for the production of agricultural produce on a large scale that have yet been devised; and (3) are capable of a rapidity of expansion and a progressive increase of output that beggar every record of the past, and are altogether unparalleled in all the long history of European agricultural enterprises in the Tropics." That these are eminently sound views is apparent to anyone who has made a careful study of conditions in the Cameroons during the German régime and compared them with conditions on the Gold Coast or Nigeria during the same period.*

* On this point there is now a considerable mass of material, but the reader may be referred to a pamphlet, by Evans Lewin, based on his confidential report on this subject to the Foreign Office, and entitled "German Rule in Africa," published in 1918. The article by Evans Lewin and M. Montgomery-Campbell, entitled "How Germany Treats the Natives" (*Quarterly Review*, April, 1918) should also be consulted. —EDITOR.

Imports and Exports.

The following table gives the total value of the imports and exports of Nigeria, and the total trade after deducting specie :—

	Imports.	*Exports.*	*Total trade.*
	£	£	£
1912	6,430,601	6,089,706	11,725,371
1913	7,201,819	7,452,377	13,429,397
1914	6,901,072	6,610,046	12,697,417
1915	5,016,951	5,660,796	9,929,956
1916	5,780,118	6,096,586	11,204,020
1917	5,808,592	8,602,486	14,411,078
1918	7,423,158	9,511,971	16,935,129
1919	10,798,671	14,675,789	25,474,460
1920 (estimate)	21,000,000	13,000,000	34,000,000

Whilst the great bulk of the trade of Nigeria is with the United Kingdom, there is also a considerable trade with the United States and with the French possessions. There is in addition a growing trade with Canada, but the Nigerian statistics do not show the final destination in the case of exports, or the country of origin in the case of imports. A considerable part of the trade with Canada passes through the United States and is counted as trade with that country, but efforts are being made to establish direct relations with the Canadian Dominion. The recent "Report on the Development of Trade Relations between Canada and Nigeria" is the outcome of this movement.

CHAPTER VI

FRENCH WEST AFRICA

French West Africa (*L'Afrique Occidentale Française*) is, strictly speaking, the official designation of that group of colonies only which lies west of the Niger Delta, comprising: (1) Senegal; (2) Upper Senegal and Niger, now called French Sudan; (3) Guinea; (4) Upper Volta; (5) The Ivory Coast; (6) Dahomey; (7) Mauretania and a large portion of the Sahara.

For the purposes of this book, however, we have included under this heading the remainder of the French Possessions in this part of the globe, but which, for the purposes of administration, are grouped separately by the French Government, under the name of *French Equatorial Africa*, comprising: (1) The Gabun Colony; (2) the Middle Congo Colony; (3) the Ubangi-Shari-Circumscription; (4) the Chad Circumscription; the two last-named divisions forming the Ubangi-Shari-Chad Colony. (Mauretania, as belonging rather to North-West Africa, has not been included in this book.)

The administrative area of French West Africa is about 2,000,000 square miles, of which half is Saharan territory.

The administrative area of French Equatorial Africa is about 700,000 square miles.

The population of the former area is about 15,000,000 (of which Europeans number about 13,000); that of the latter area, about 10,000,000 (of which not more than 1500 are Europeans, including about 550 officials).

Each administrative area has at its head a Governor-General, the separate colonies being under Lieutenant-Governors. The Governor-General of the first administrative area also has a Council, consisting of his Lieutenant-Governors and other high functionaries,

to whom are entrusted financial control, direction of education and agriculture, and responsibility for the public debt. Expenses are met by duties levied on goods and vessels entering and leaving French West African ports. This Council is responsible to the Home Government only, and its constitution is alterable by Presidential decree, except in matters expressly legislated for by the Chambers. There is a court of appeal at Dakar.

Senegal proper has been the subject of special legislation, its government being modelled on that of a department in France; and it is represented in the French Chamber of Deputies.

The Lieutenant-Governor, who controls the military as well as the civil administration, is assisted by a Secretary-General and by a Privy Council (Conseil Privé) consisting of high officials and a minority of unofficial nominated members, but he is not bound to follow its advice. This Council corresponds to the Prefectural Council of a department. There is also a Council-General (Conseil Général), with powers analogous to those of the similar councils in France. The Senegal Council, however, does not share the right, possessed by the councils of other French colonies, of voting the budget, which is fixed by the Governor-General of French West Africa. The inhabitants of "communes with full powers" (*i.e.* St. Louis, Dakar, Goree and Rufisque) alone have the right of electing the Council-General. The same constituencies—in which no distinction of colour or race is made—elect (law of April, 1879) to the French Chambers one deputy who is also a member of the Superior Council of the Colonies, a consultative body sitting in Paris. The communes named have the same political rights as in France. There have been, in addition, since 1891, "mixed" and native communes with restricted powers of local government. The judicial system applied to Europeans resembles that of France, and the judicature is independent of the executive. Native laws and customs not repugnant

to justice are respected. Education is given in village, commercial, and technical schools, all maintained by the state. Arabic is taught in all Mohammedan districts.

The colony of Upper Senegal and Niger has a more rudimentary constitution. Its administrative Council contains three "notables or unofficial members nominated by the Lieutenant-Governor."

Guinea also has its nominated Council and a separate budget, revenue being raised principally from customs and a capitation tax; but over the greater part of the country, native princes retain their sovereignty under the superintendence of French officials.

Each colony in French Equatorial Africa has its separate budget and autonomy; but district administrators also exercise judicial functions, and education is in the hands of the missionaries.

The following budgets for 1916 give some idea of the financial position of the French West African Colonies :—

	F.
General Budget	24,360,000
Senegal Budget	2,069,580
(Territories with direct administration)	
Senegal Budget (Protectorate Country)	6,401,545
Budget of French Guinea	6,827,400
Budget of Ivory Coast	6,498,318
Budget of Dahomey	4,313,730
Budget of Upper Senegal and Niger	8,943,205
Budget annex of the Military Territory of the Niger ...	1,773,303
Budget annex of the Civil Territory of Mauretanie ...	1,670,000
Budget from the loans of 65 millions and 100 millions	1,244,393
Budget from the loan of 14,000,000	28,000
Budget from the loan of 167 millions	4,101,622
Budget annex of the exploitation of the Guinea Railway	1,971,534
Budget annex of the exploitation of the Kayes to the Niger Railway	1,923,982
Budget annex of the exploitation of the Thiès to Kayes Railway	1,733,344
Budget annex of the exploitation of the Ivory Coast Railway	1,175,000
Budget annex of the exploitation of the port of Dakar	602,200

In considering the above, allowance must be made for the stagnation of affairs caused by the war, and unusual expenses in recruiting of native troops, etc. To meet

any special emergencies the Colonial Minister in France proposed that the mother country should grant an advance of 15,000,000 francs to French West Africa, repayable over several years, with interest.

The response of the natives to the call to arms was exceedingly satisfactory, and it was decided in consequence that all black subjects coming from the French Colonial Empire will in future enjoy all the privileges of metropolitan citizens. They will, like whites, pay duties and be liable to a certain extent to military service. It is estimated that 300,000 soldiers could be mobilised in a very few weeks out of a total population of 13,000,000 or 14,000,000 in West Africa.

The first permanent French settlement was made in 1626. Between 1664 and 1758 Senegal had passed under the administration of seven different companies. Then it was taken by the British. In the meantime, the French had captured Rufisque, Portudal, Goree, and Joal from the Dutch. These also were taken by the British and held during the Napoleonic wars. After the restoration of these possessions little was done by the French governors, until General Faidherbe was placed in charge in 1854. That able and energetic administrator, by a series of wars against the encroaching Moslems, conquered and annexed all the Senegambia hinterland, and confined the Berbers to the north bank of the Senegal. He also sent expeditions to the Niger country and prepared the way for the systematic policy of annexation of the next two generations. Segu was reached in 1878 by Paul Soleillet, and the military (river) port of Bafulabé constructed. In 1880 armed conquest systematically commenced; in 1881 the Niger was reached and the fort of Kito erected; in 1883 the fort of Bamako was built, and a road, railway, and 400 miles of telegraph lines laid down. In 1887 Ahmadu of Segu, an important chief who had, in vain, sought British protection, placed his country under French suzerainty, but afterwards, combining with Samory—

a Malinke adventurer who gave the French trouble for many years—he lost his kingdom in 1890. Samory was finally defeated on the Cavalla river, north of Liberia and the Ivory Coast, in September, 1898, and died in exile at Gabun in 1900. In the meantime, Jenné had been taken and Timbuctu occupied in 1893.

During the next few years the French expeditions in West Africa brought them into contact with the British outposts in the Gold Coast and Nigeria; and, by the Convention of June 14th, 1898, Mossi and adjacent territories fell to France. In 1900 a French expedition from Benega, joined up at Lake Chad with another expedition from the Gabun Colony, and yet another from Algeria. These combined forces met and defeated Rabah, the Arab chief, who terrorised for many years the Sudan and the Lake Chad regions, and thus accomplished in a practical manner the linking up of the French possessions.

Mauretania came under French control in 1904.

In 1904 also, in virtue of another convention between Great Britain and France, the Senegal Colony obtained a port (Yarbatenda) on the Gambia, accessible to sea-going vessels, while the trans-Niger frontier was again modified in favour of France, the country thereby obtaining a fertile tract the whole way from the Niger to Lake Chad. During 1905-1906 the oases of Aïr and Bilma, in the central Sahara, were brought under French control. In French West Africa telegraphic communication between Dakar and St. Louis was begun in 1862. From these centres lines have been carried to Timbuctu, to Dahomey, Zinder, and to the Niger.

A complete telegraphic system in French Guinea connects with that of Senegal, and from Burrem a line goes across the Sahara to Algeria. In French Equatorial Africa, telegraph lines connect Loango with Brazzaville and Libreville, and there is a direct submarine cable with Europe. For the small sum of five francs a month the wireless telegrams of the Havas Agency are

distributed as far as Bangui in French Equatorial Africa, half-an-hour after reception.

During the recent war, while the construction of the Thiès-Kayes railway* was delayed, the Governors of Senegal and the Upper Senegal-Niger put themselves in agreement with the military authority, and, at the request of the latter, opened a road which, starting from Kayes, joins Tambacounda, the then and temporary terminus of the railway at a distance of 250 kilometres, and 400 kilometres from Thiès. The road is eight metres wide and uniformly practicable for carriages; halting places and supply stores for the troops were established from distance to distance, and it was, and can be, very much utilised by troops who proceed from the Sudan to the sea.†

The postal service uses this route, and in this way correspondence gains twenty days on the journey up the Senegal river fo Kayes. A case is cited of a motor cyclist who had covered the 250 kilometres from Kayes to Tambacounda in two days. The time taken from Dakar to Kayes has only been three days, although thirty days would have been necessary by water between December and July when the water is low.

Between French West Africa and British Nigeria there is an exchange of telegraphic communications. This arrangement includes on the one part, the Colonies of Dahomey, the Ivory Coast, French Guinea, the Upper Senegal and Niger, the Military Territory of the Niger, Senegal, and Mauretania; on the other part, the territories administered by the Government of British Nigeria. The present arrangement applies to the junction of the respective telegraphic systems by the line connecting the frontier stations of Ketou and of Meko to the south,

* The Thiès-Kayes railway is being constructed from Thiès on the Dakar-St. Louis line to Kayes on the Senegal river.—EDITOR.

† The construction of this road enabled the French to bring large numbers of troops rapidly to Dakar during the war.—EDITOR.

and by the line connecting the frontier stations of Gaya and Birninkebbi to the north. The frontier stations of Ketou and Meko, on the southern route, give communication with Porto Novo and Lagos, whilst the frontier stations of Gaya and Birninkebbi afford direct communication between important telegraphic centres chosen by the respective Governments.

The French have been very successful in raising a black army. The first company of black tirailleurs was formed in 1823, the first battalion in 1857, and the first regiment in 1884. A few years ago the strength of the black French troops in West and Central Africa was about 20,000 men, and with these officered by Frenchmen, France held and ruled a territory as extensive as Europe and inhabited by nearly 20,000,000 of people.

During the war 50,000 trained men were raised. This African fighting force was recruited in Senegal, in the Sudan, on the Ivory Coast, in French Guinea, Dahomey, Algeria, Tunis, and Morocco.

The French have also been careful to cultivate the goodwill of the Mohammedans throughout their African dominions, and there is an association in Paris, "Les Amitiés Musulmanes," to assist Moslem soldiers and their families, to spread culture, and assist Moslems to improve their social conditions.

I.—Senegal.

Senegal is bounded on the north by the French possession of Mauretania, south by Portuguese and French Guinea, east by the Faleme river, separating it from Upper Senegal and Niger, and on the west (except where Gambia is wedged in) by the Atlantic.

The colony proper, consisting principally of Dakar, St. Louis, Goree, Rufisque, and a narrow strip of land on both sides of the Dakar-St. Louis railway, has an area of 438 square miles and a population of nearly 150,000. The Protectorate of the native States, and the southern bank of the Senegal below Bakel, covers

nearly 74,000 square miles, and has a population of about 2,000,000.

Communications.—There is regular communication by rail and river between Dakar, the principal port of Senegal, and Timbuctu, the journey occupying ten days. A railway linking the Senegal and Niger rivers starts at Kayes on the Senegal, passes south-east through Bafulabe and Kita, whence it goes east to Bamako, on the Niger, and follows the left bank of that river to Kulikoro, the terminus, from which point the Niger is navigable down stream all the year round for a distance of 900 miles, while from Bamako the Niger is navigable up stream to Kurussa, a distance of 225 miles, for the greater part of the year. The Senegal-Niger railway is 347 miles long, and occupied twenty-four years in construction. The entire line was opened for traffic in 1905.

A railway, 163 miles long, goes from Dakar to St. Louis,* from which point the Senegal river is navigable by steamer from August to November, both inclusive, for about 500 miles, the navigable reach terminating at Kayes, whence a railway runs to the Niger. Direct communication between Dakar and the Niger will be afforded by a railway starting from Thiès, a station on the way to St. Louis, and ending at Kayes. The construction of this line began in 1907. Telegraph lines connect the colony with all other parts of French West Africa. Dakar is in direct cable communication with Brest, and another cable connects St. Louis with Cadiz. Steamship communication between Europe and Dakar and Rufisque is maintained by several French and British lines. Over 50 per cent. of the shipping is French, Great Britain coming second.

Towns.—The chief towns of Senegal are St. Louis (30,469), Dakar (28,452), Goree (2,500), and Rufisque.

* The railway from Dakar to St. Louis is one of the few privately owned lines in tropical Africa. It was commenced in 1882 and completed in 1885.—EDITOR.

The last (15,446, including suburbs 27,000) is a seaport, fourteen miles east of Dakar, and is on the railway connecting that port with St. Louis. It is the chief place in the colony for the export of ground-nuts. Portudal and Joal are small places on the coast south of Rufisque.

Dakar holds a commanding strategic position on the route between Western Europe and Brazil and South Africa. It is the only port of Senegal giving safe anchorage for large vessels, and there is a submarine cable to Brest. Dakar has three commercial docks with over 7,000 feet of quayage, besides a naval dock and arsenal. The Governor-General of West Africa resides there, and there is also a bishopric and a Court of Appeal.

St. Louis, the capital of Senegal, and the oldest French settlement on the coast, is known to the natives as N'dar, and was first founded in 1626 on an island eleven-and-a-half miles above the mouth of the Senegal river. Three bridges connect the town with the mainland, that from the port Faidherbe to Bouetville, the railway terminus, being 2,132 feet long. The town, though picturesquely situated and approached by avenues of palms, is unhealthy. It is connected with Brest by direct cable and with Cadiz *via* the Canary Islands. From 1895 to 1903 it was also the residence of the Governor-General of French West Africa, but Dakar has, since then, become the principal official seat. Municipal government dates from 1872. Owing to the shifting bar of sand at the mouth of the Senegal, all the large European steamers discharge at Dakar.

On the River Senegal are the towns of Richard-Toll, Dagana, and Bakel, all three founded by the French Government in 1821. Carabane, Ziguinchor, and Sedhiu are settlements on the Casamance river. St. Louis, Dakar, Goree, and Rufisque are communes, with a franchise exercised by natives and Europeans alike. The total white population of the four towns is about 6,600.

The kola nut is cultivated and rubber is collected in

the district of Casamance, which projects between Portuguese Guinea and British Gambia. There are large herds of cattle and flocks of sheep and goats, besides numerous camels, asses and horses. Gold, iron, quicksilver, and copper are found. The natives carry on weaving, pottery, brickmaking and manufacture trinkets. Cotton goods (chiefly from England) form the most important articles of import, and after them come kola nuts (mainly from Sierra Leone), rice, wines and spirits, tobacco, implements, sugar, coal and fancy goods; the exports are mostly ground-nuts; rubber, gum and gold coming next.

Millet and ground-nuts constitute the principal, if not the sole wealth of the Cayor. Estimating the production of ground-nuts at 1,500 kilograms per hectare, it will be found that the 54,000 tons of nuts exported from the Cayor during each season are gathered from a cultivated area of 36,000 hectares.

The ground-nut of the Cayor is, with that of Baol, the most appreciated product of Senegal. Its cultivation has been developed gradually, as will be seen from the following particulars of shipments via Rufisque, from stations between Thiès and Louga :—

Seasons	*Tons.*
1909-1910	24,000
1910-1911	25,000
1911-1912	37,505
1912-1913	54,960

The yield of oil from the ground-nuts of Senegal and the Sudan for the same four years is as under :—

Years.	Cayor.	Galam.	Rufisque.	Saloum.	Sine.
1910	28.5 ...	— ...	30.5 ...	31.2 ...	30.6
1911	27.9 ...	28.2 ...	30.3 ...	31.6 ...	30.9
1912	26.9 ...	27.5 ...	30.1 ...	30.7 ...	30.2
1913	30.1 ...	29.6 ...	30.7 ...	31.4 ...	31.1

Thus the yield in oil has increased since 1910, but this result appears to be due to the improvement of the plant and to the perfection of manufacturing methods.

France takes about 75 per cent. of Senegal's exports. Senegal was particularly unfortunate during the war, especially in 1915, for the closing of the German markets and the occupation of the north of France, where large quantities of ground-nuts were treated, prevented purchases, and the advance in freights rendered the excellent ground-nut crop unsaleable owing to the lack of buyers. At the same time, the millet harvest, which product could be sold at remunerative prices, completely failed in the river districts, which also experienced the pangs of famine.

The shortage of water and the considerable diminution of the rain supply, owing in part to the wholesale destruction of trees, has made quite a large portion of Senegal somewhat desertlike. The crops now give a very small yield, and the farmers, thus discouraged, are emigrating in considerable numbers to more favourable districts, especially Baol.

Irrigation, which is a question of life or death for the region, is however being pushed forward over the country by the transforming of Lake Guier into a reservoir and the distribution of this water throughout the neighbouring region.

II.—Upper Senegal and Niger.*

This colony is bounded north by the Saharan territories dependent on Algeria, west by Senegal and the territory of Mauretania, south by the French colonies

* By a decree of December 4th, 1920, the name of the Upper Senegal-Niger Colony has been changed to French Sudan, and the various territories of which it was composed have been reconstituted. The Military Territories were broken up, the Third (Zinder-Chad Territory) being constituted an autonomous unit. The area of the French Sudan is estimated at 617,000 square miles and the population 2,200,000, including about 975 Europeans. Previously on March 1st, 1919, the Colony of the Upper Volta had been formed from the southern section of the Upper Senegal-Niger Colony. Its administrative centre is at Wagadugu, and other important towns are Bobo-Duilasso and Gikasso. The area is about 154,000 square miles, and the population about 3,000,000.—Editor.

of Guinea and the Ivory Coast, the Northern Territories of the Gold Coast (British), and Dahomey (French). The Military Territory, dependent on the colony extends east of the Niger to the Lake Chad territory of French Congo, being bounded south by Nigeria (British). The colony and its dependent territory thus form the link connecting all the possessions of France in north, west, and central Africa. Its area is estimated at 771,000 square miles, with a population of some 5,200,000.

The greater part of the colony lies within the bend of the Niger, but westward it includes both banks of the Senegal as far as the Faleme confluence. North of the Niger it includes the fertile land of the borders of the Sahara. On the south-west and south the country is somewhat mountainous.

Some of the native states, notably that of Bambuk, occupy the most fertile part of the country. There maize, millet, rice, grapes, melons, manioc, bananas, and other fruits grow in abundance; pasturage is extensive; and the forests are rich in valuable trees. The climate also, though tropical, is not unhealthy.

Trade and Agriculture.—The chief exports are gum (which comes largely from the northern districts such as Kaarta), rubber, gold, kola nuts, leather and ostrich feathers.

A small part of the trade is still done by caravans across the Sahara to Morocco and Algeria. A goodly proportion of the exports from the middle Niger are shipped from Konakry in French Guinea. Under the direction of French officials, cotton-growing on scientific methods was begun in the Niger basin in 1904. American and Egyptian varieties were introduced, the American varieties proving well adapted to the soil. Indigenous varieties of cotton are common and are cultivated by the natives for domestic use, weaving being a general industry.

Gold is found in the basin of the Faleme and of the

Tankisso. Rubber is abundant in the southern part of the Niger bend, the latex being extracted by the natives in large quantities. The people are great agriculturists, their chief crops being millet, maize, rice, cotton, and indigo. Tobacco is cultivated by the river folk along the banks inundated by the floods. Wheat is grown in the neighbourhood of Timbuctu, the seed having been, in all probability, brought from Morocco at the time of the Moorish invasion. The oil of the karite or shea-butter tree, common in the southern and western regions, is largely used. Cattle are plentiful; there are several good breeds of horses; donkeys are numerous and largely used as transport animals; wool-bearing sheep—distinct from the smooth-haired sheep of the coast regions—are bred in many districts, the natives using the wool largely in the manufacture of blankets and rugs. Ostriches are fairly numerous in the upper portion of the Niger bend. Superior breeds of sheep and cattle have recently been introduced into the Upper Senegal and Niger. There are at present 3,500,000 head of cattle in French West Africa, all reported to be free from disease.

Towns.—The principal towns in the colony are, in Upper Senegal, Kayes, Bafulabe, and Kita; in the Niger regions, Sikaso, the centre of the rubber trade; Bamako, the seat of Government; Kulikoro, Segu, Sansandig, Bambara, Jenné, and Timbuctu. Nioro is the capital of the Kaarta country; between it and Timbuctu are Gumbu and Sokolo; Gao, Zinder or Sinder, Sansanne, Niamey, and Say are towns on the Niger below Timbuctu, Say being an entrepot for the trade of the east Nigerian regions. In the centre of the Niger bend is the important city of Wagadugu, the capital of Mossi, a negroid and pagan state dating from the fourteenth century. Satadugu is on the upper course of the Faleme. Sati and Leo are towns just north of the British Gold Coast hinterland.

Of these towns Kayes is situated on the Senegal at the

point at which that river ceases to be navigable from the sea—a distance of 460 miles from St. Louis. Bamako, chosen in 1904 as the capital of the colony, is on the upper Niger, at the head of its navigable waters, and is in railway communication with Kayes.

Kulikoro is the headquarters of the Niger Navigation Service, with a fairly large European population, chiefly officials, as the Navigation Service is run by the Government. Steamers ply between Kulikoro, Bamako, and Timbuctu.

Nioro and Sokolo are centres for breeding the best French Sudan horses.

Gao, or Garo, now the headquarters of a military district, occupies the site of one of the most famous cities in West Africa. The present town dates only from 1900, but the ruins of a truncated pyramid, the remains of Muhammad Askia's tomb and the great mosque of the Melle sovereigns are still to be seen, relics of the capital of the Songhoi empire (dating from the eighth century) which was for a time conquered by the Melle people in the fourteenth century, when the mosque was built. In the fifteenth century, under the Songhay Askia, it attained its greatest prosperity, but afterwards fell into many hands until it was taken from the Tuaregs by the French. From Gao, the Niger is navigable for over a thousand miles, and a caravan route leads from this town to Kano and Bornu. The population is over five thousand.

The first sight which strikes the visitor to Gao is a number of huge elephant skulls set up on high pedestals to adorn the front of the fort. The houses are substantially built with large rooms and flat roofs. Avenues of trees line the river bank and a large open space separates the native and European quarters. The most lonely part of the Sahara lies behind Gao.

Bamako is a large town planned like a French provincial town, with wide boulevards and solid stone houses, mostly of two stories with wide verandahs.

There is an excellent water supply, and the streets are lighted by electricity. Here the Lieutenant-Governor and a large number of officials reside, and many of them have their wives there. There are also about twenty large trading firms, each of which has several French employés. The traders and district officials live in Bamako itself ; the Governor and administrative officials of the Colony on Kalouba hill, nearly three miles away.

The roads are excellent, and both motor cars and horse-traps are in evidence. In direct communication with the Atlantic by rail, it also joins the Niger and Senegal rivers by a thirty-five mile railway, run between Bamako and Kulikoro, where the Niger is uninterruptedly navigable by sternwheeler, launch, or canoe for about 900 miles to Ansongo. Hence it is a great entrepot for trade. There is an excellent hotel.

Timbuctu lies on a terrace about 800 feet above sea level, overlooking a chain of marshy hollows fringed with mimosas and palms amidst sandy wastes. The town itself lies in a small depression, and is a conglomeration of sandy brown buildings with flat roofs, relieved only by a few minarets. The most prominent features of the place are three mosques, one at the east, another at the west, and the third in the centre, while at the extreme western corner are three conspicuous palm trees. On all sides is the desert, which gives to the city an interest, fascinating and mysterious.

The ruins of houses resided in by great travellers of various periods are still to be seen, that of Barth being in the best preservation. The interiors of nearly all these houses are of Moorish design, with an inner and outer courtyard on a small scale. Most of the houses are two-storied and built of sun-dried bricks from the clay found under the desert sand ; and the narrow streets are twisted about in such a manner that it is difficult to find one's way.

A curious feature of the town is the great clay public ovens, where crowds of people gather to bake their bread.

Timbuctu was originally the capital of the Songhay Empire overrun by the Moors in 1482. In the seventeenth century it was captured by the Tuaregs, who held it until it was taken by the French at the end of the nineteenth century. In the olden days the city was evidently much larger, as old houses have been discovered under the sands some distance from the existing boundaries.* The mosques date from the eleventh century. The chief trade is in salt, brought by caravan between November and March from the desert mines of Taudeny, three hundred miles north. The November caravan, called "Azalai," is often attacked by nomads. In the season salt is sold at about five francs a bar, but by August it has often reached twenty-five francs. A bar or slab weighs about sixty pounds.

Timbuctu is very healthy, in spite of the sand winds, and its population is noted for longevity.

Segu, the capital of the district of that name, is an important trading centre with a fairly large European population. It is the chief market for the cotton grown by the French Cotton Growing Association in the surrounding districts, and lies 112 miles down the Niger from Kulikoro.

Segu, where Mungo Park first reached the Niger, is regarded as the capital of Bambara, rather than the town of Bambara, which is on a backwater of the Niger some 100 miles south of Timbuctu. Before the French occupation the possessor of Segu was the ruler of the surrounding country; and the town was the head-quarters of the Emirs Omar and Ahmadu. Sansanding stands on the north bank of the Niger below Segu. It was visited by Mungo Park in 1796, and Lieutenant E. Mage and Dr. Quintin, French officers, witnessed the stand it made in 1865 against a siege by Ahmadu, Sultan of Segu, from whom it had revolted. Before its conquest

* This fact seems to presage for Timbuctu the fate that has overtaken other cities in the Sahara which were once flourishing centres and are now merely heaps of ruined stone houses without inhabitants.—EDITOR.

by the Tuaregs in the first half of the nineteenth century Sansanding was an important mart, owing to its position at the upper end of the stretch of the Niger navigable for large vessels all the year round. After its occupation by France, in 1900, its commercial importance gradually returned. It possesses good anchorage and landing places, but between it and Segu, the Niger is very difficult to navigate.

Sansanding is a little native state with its own Government. Its native ruler is called the "Fama" and lives in a European house, with French furniture, pictures and china.

Djenné or Jenné is the "Holy City" of the French Sudan. The biggest mosques are here, and the most devout of priests. The houses are built with minarets and cupolas and over their doors and windows is fresco work. Situated in the richest grain producing district of the Niger, it has naturally attracted a large number of trades.

Kangaba or Kuba is a walled town with over 2,000 inhabitants. The walls are of red clay, twenty feet high and five feet to six feet thick, but they are fast crumbling away. The town, which can be entered by four gateways, stands on the southern slope of a hill covered with farms and commanding a fine view of the Niger valley. There are three distinct parts of the town, the main portion being for the market and traders, another for farmers and agriculturists, the third—almost on the river bank—for fisher folk.

Mopti, with its adjacent town or suburb Charlotte Ville, is a prosperous town in the Macina province, not far from Jenné, to which it acts as a secondary in the matter of education, the surplus pupils of the Jenné Arabic College being sent to the Mopti School. Rice mills have been established in the neighbourhood.

Zinder is the capital of Damerghui, and is a fine town surrounded with high earthen walls, pierced by seven gates. The houses, built of clay and straw, are inter-

spersed among trees. The Tuaregs inhabit a special suburb called Zengu. It is the great emporium of trade across the Sahara, between Tripoli and the Tuareg country on the north and the Hausas on the south.

Of the native Protected States within the Colony—where the native rulers retain much authority, and native law is still administered—Bambuk is the most important. Lying between the Senegal, the Faleme, and Bafing rivers, it is traversed from north-west to south-east by the steep range of the Tambe-Ura mountains. The country is very fertile; rice, maize, grapes, melons, millet, bananas, grow in abundance; and there is plenty of pasturage for cattle and sheep.

III.—French Guinea.

This colony, formerly known as *Rivières du Sud*, is bounded on the north by Portuguese Guinea and Senegal, south by Liberia and Sierra Leone, east by the Ivory Coast and Upper Senegal-Niger, and west by the Atlantic. With an area of about 100,000 square miles it has a population of over 2,500,000. The coast lands contain dense forests where huge chimpanzees are to be found, but the Futa Jallon tableland is only covered by short herbage. Its largest rivers exclusive of the Senegal, Niger, and Gambia, mentioned elsewhere, are the Cogon, Kankure, and Faballa, smaller ones being the Rio Nunez, Little Scarcies, and Rio Grande.

The communications are very good, the French having built several excellent main roads, and linked up a complete telegraphic system with that of Senegal before the end of the nineteenth century. Further, a railway runs from Konakry on the sea coast to Kurussa on the Niger, from whence the river is navigable at high water to Bamako in Upper Senegal-Niger, that place, in turn, being connected by rail and river with St. Louis and Timbuctu. The road from Konakry to Kurussa runs close along the Sierra Leone frontier in order to

divert trade from that colony, in which it has been successful.

The French have also been most thoughtful in providing rest-houses at almost every village of any importance. These are a boon to travellers and traders. Every chief, also, must provide and cook sufficient food for travellers and their carriers at a certain tariff (1½ lbs. of rice or millet per head).

Trade.—The chief products are rubber, palm oil and palm kernels, gum copal, ground-nuts, and sesame. Coffee, wax, and ivory, are among minor products. Sheep and cattle are reared in the Futa Jallon district and the trade in hides is considerable. Millet is the staple food of the people.

The principal imports are cotton goods, of which over 80 per cent. come from Great Britain, kola from Sierra Leone and Liberia, rice from the East; and spirits, tobacco, arms, ammunition, and building material from various European countries.

The average annual value of the trade is about £2,000,000 sterling.

Guinea has a Lieutenant-Governor assisted by a nominated Council. Revenue is raised from Customs, and a capitation tax, the local budget balancing at about £300,000. Native princes retain their sovereignty over a large part of the country under the superintendence of French officials.

Principal Towns.—Konakry, the capital and its only seaport, is now a serious rival to Freetown, and to it has been diverted much trade from the adjoining Sierra Leone hinterland because of the excellent French main road, and the absence of good communications in that part of Sierra Leone. Built on the island of Tumbo, it is joined to the mainland by an iron bridge and has a jetty nearly 2,000 feet long. The population numbers nearly 30,000, and besides an ample supply of good water, there are spacious docks, wharves, and public gardens. The town is governed by a municipality,

A PRIMITIVE BRIDGE

but the trade is mostly in Syrian hands. There are over 200 white women resident here—a record for any West African town.

Bissandugu, formerly the capital of Samory, who ruled over this region with his rebel band for many years, is now an important military station east of the Niger.

Other towns are Boke on the Rio Nunez, Dubreka on the coast, Timbo and Labe, the chief towns of Futa Jallon; Heremakono and Kindia, Siguiri, Farana and Kissidougu—between which runs an excellent road—Kankan, and Kurussa.

Of these Kankan and Kurussa are increasing in importance because of the railway.

At Kurussa, where the Niger is 250 yards wide, three great races meet, the Susus, the Malinkes and the Fulanis, and the French have an excellent market garden where every kind of European vegetable is grown, besides every variety of tropical fruit. In the market place is a celebrated baobab tree under which Samory tried his prisoners. Almost every village has its baobab under which its chief reclines, but this one has become renowned. Natives keep beehives on a large scale in the neighbourhood.

Kankan has over 12,000 inhabitants, and is the centre of the Guinea rubber trade. Situated on the Milo river, one of the few navigable tributaries of the Niger, French traders can send produce in boats direct to Bamako or Kurussa, and from the latter place send it by rail. In addition to agricultural produce brought here by the natives, Moors bring cattle, and various peoples of the Sahara bring bars of salt, from the desert mines, weighing 50 lbs. to 60 lbs. and fetching thirty francs to fifty francs.

Jilinge, one of the largest towns in the bush country, is a centre of the millet-growing industry. It consists of three large villages, each containing about 2,000 inhabitants. In the central village, where the chief

resides, the huts are larger than most of those met with in West Africa. From here to Siguiri alluvial gold is said to abound, and every village has a native goldsmith to fashion trinkets.

IV.—The Ivory Coast.

From the sea the Ivory Coast presents a poor prospect to mariner or artist. Great rollers break in a crawling, seething foam upon a long low line of sands, beyond which and parallel to the sea for many miles, lies a long narrow lagoon. Behind the lagoon stretches a low flat land, the monotony of which is broken by groves of coco-nut and oil palm trees with native villages hidden by their foliage.

Such an uninviting coast was little visited by adventurers, although the French are said to have been there as early as the fourteenth, and the Portuguese in the fifteenth century. Not until 1700 was a definite settlement founded by the French at Assinie. Even then, no steps were taken to explore or exploit the interior until 1842. The following year Grand Bassam was occupied and garrisoned. Then in 1872 it was abandoned. Captain Binger, in 1887, explored the interior, and, causing new interest to be manifested, the first Governor was appointed in 1893 and the town of Bingerville was named in memory of the explorer. In 1899 the northern boundary was fixed.

The Ivory Coast is bounded on the north by the colony of the Upper Senegal and Niger, south by the Gulf of Guinea, east by the Gold Coast, and west by Liberia and French Guinea. Its area is about 125,000 square miles, and its population over 2,000,000, including about 700 Europeans. Heavy surf and a submarine bar of sand makes access to the coast difficult.

The coast plains extend about forty miles inland. Beyond these are steep slopes rising generally to about 1,000 feet, and, in places, to 2,000 feet. North-east and

north-west the country is very mountainous, attaining 4,757 feet in the one part and 6,000 feet in the other.

The chief rivers are the Cavalla, San Pedro, Komoe, Sassandra, Bandama, and Bia, none of which are navigable beyond a few miles from their mouths.

The chief towns are Grand Bassam, Petit Bassam or Port Bouët, Bingerville, Assinie, Grand Lahou, Sassandra and Tabu.

Grand Bassam (with a population of about 6,000, including about 120 Europeans), is the principal town, and seat of the Customs administration; but Bingerville is the official capital, and residence of the Lieutenant-Governor.

Petit Bassam or Port Bouët, the former capital, possesses an advantage over the other ports on the coast inasmuch as it has no bar, but instead, there is a submarine fissure known as the "Bottomless Pit," sixty-five feet deep. Half-a-mile of foreshore separates the port from the lagoon, and an attempt was made in 1904 to pierce it by means of a canal, but as it silted as soon as it was cut it was abandoned, and Grand Bassam was made the chief port instead.* From Abidjan, on the shore of the lagoon opposite Port Bouët the railway runs to Buaké, about 196 miles, whence it is to be extended northwards through Tafiré and thence to the Komoe river. Koroko, Kong, Bona, and Bontaku are native towns in the interior. The last-named, on the direct caravan route to Sokoto, is the chief city of the Jaman tribe.

The principal exports are rubber, kernels, kolas, gum, and timber, amounting to about 5,000 tons per annum. Recently cocoa has received special attention, especially on the few European plantations.

Apart from the European concessions there exist on

* The destruction of the wharf and canal at Port Bouët led to the adoption of M. Renaud's plan for the deepening of the channel through the lagoon from Grand Bassam to Abidjan, the coastal terminus of the railway to Buaké.—EDITOR.

the Ivory Coast three principal centres of cocoa cultivation, *viz.*, the region of Bas-Cavally; the district of Bandama, from Tiassale to Lahou; and, in a lesser degree, the vicinity of Aboisso. In the two first-named centres the adoption of the plant by the natives is general. The time has passed when the Administration of the Colony had to use all its means of persuasion to induce the people to take up the cultivation, and freely distributed 1,500,000 seeds. To-day it is the custom of the inhabitants to plant cocoa trees, and it may be expected that, under judicious direction, and with the necessary technical assistance, the movement will have remarkable results within a few years. It is estimated that there are over 300,000 trees yielding; and already the export of cocoa has reached over 300 tons.

There are still large forest areas, probably about 100,000 square kilometres, awaiting exploitation.

Not only do these contain very beautiful wood suitable for cabinet-making, especially mahogany, which is now being extensively exploited, but there are all kinds of timber suitable for commercial purposes. Mangrove trees, which are very abundant along the lagoons, are very rich in tannin and capable of being exploited with advantage. In the Baoule district, through which the railway now runs, cotton is very likely to do well, as there already exist many native varieties. Manioc and yams grow in abundance, and the latter possess a richness in starch at least equal to that of manioc.

The Lieutenant-Governor is assisted by a Council which includes nominated unofficial members. Native forms of government are maintained in most parts of the country, the colony being divided into "circles" for such purposes of local government. The Ivory Coast has a separate budget and is self-supporting, revenue being obtained from customs and a capitation tax on all people over ten years of age. No surtax may be levied on foreign goods. The railway from Abidjan to Buaké is of metre gauge, like other railways in French West

Africa. The lagoons which form an excellent means of communication along the coast have been joined by means of canals.

V.—Dahomey.

Dahomey is bounded south by the Gulf of Guinea, east by Nigeria (British), north and north-west by the French possessions on the middle Niger, and formerly on the west by Togoland, but now by the Gold Coast Colony. The French colony extends far north of the limits of the negro kingdom. With a coast-line of only 75 miles (1° 38′ E. to 46′ 55″ E.), exclusive of the portion of Togoland administered by the French, the area of the colony is about 40,000 square miles, and the population over 1,500,000. As far as 9° N. the width of the colony is no greater than the coast-line. From this point, the colony broadens out eastward and westward, attaining a maximum width of 200 miles, and reaching the Niger at a spot a little above Illo. Its greatest length north to south is 430 miles. The coast-line is low and sandy, and obstructed by a bar. Behind the shore are the lagoons of Grand Popo, Whydah, and Porto Novo, the latter of which is sometimes called Lake Novue. Small steamers can ply on these lagoons.

The most important river is the Weme, 300 miles long, draining the colony from the Bariba country to the Porto Novo lagoon. In its upper course it is known as the Ofe, and its principal tributary is the Zu, from the west.

Farther west is the Kuffu (150 miles long), which, before entering the Whydah lagoon, broadens out into a lake or lagoon called Ahémé, 20 miles long by 5 miles broad. The Makru and Aribory, each of which has various affluents, flow north-east to the Niger, which in the part of its course forming the north-east frontier of the colony is only navigable for small vessels and that with great difficulty.

For some 50 miles inland Dahomey is flat, and after

the first mile or two of sandy waste is passed, it is covered with dense vegetation. The interior is comparatively barren, but there are patches of forest with baobab, coco-nuts, and oil palms. The coast region has two wet seasons, but the larger part of the interior has one long rainy, and one long dry season.

At the beginning of the seventeenth century most of the country now known as Dahomey was part of the extensive negro kingdom of Allada or Ardrah (of which the capital was Allada). The reigning sovereign was unwise enough to arrange for its partition in case of his decease, and his three sons consequently formed three separate kingdoms, one around the old capital, retaining the original name, another at Porto Novo, and a third named Dahomey. The last-named kingdom, between 1724 and 1728, conquered Allada and all the Whydah people; and at the beginning of the nineteenth century Porto Novo became also tributary.

King Gezo, who reigned from 1818 to 1858, extended the kingdom further north, and raised Dahomey to the zenith of its power, both politically and socially. Before his time Dahomey had become notorious for its "Grand Customs," the practice of sacrificing a large number of people at the death of a king, and subsequently, twice a year ("the Minor Customs") to maintain the supply of wives, slaves, and attendants.

Gezo's son Glegle, who succeeded him, lost Lagos, which was taken by the British in 1861, and in 1863 Porto Novo became a French Protectorate, a responsibility abandoned by Napoleon III., but reassumed in 1882.

In 1886 Portugal assumed a Protectorate over the Dahomeyan coast, but the following year withdrew in favour of the French.

In 1890, after several conflicts, the French agreed to pay the King of Dahomey £800 a year; but owing to the slave-raiding proclivities of the Dahomis, war broke out again between them and the French in 1892, ending

two years later in the capture and deportation of the king.

The French then divided Dahomey into two kingdoms, Abomey and Allada, placing the brother of the exiled king on the throne of the former ; but Dahomi intrigues against the French being discovered, the last king was exiled in 1900, and all native sovereignty was abandoned.

For a short time, between 1899 and 1907, the districts of Fada, N'Gurma, and Say on the north were part of French Dahomey, but they were then transferred to the Senegal-Niger province. The general loyalty of the people to the French can be gauged from the face that within twenty-four hours from the declaration of the world war, Allada had furnished 700 men to guard the railway, and the districts around Abomey had collected 2,000 men.

Chief Towns.—The chief port and seat of Government is Kotonu, the starting point of a railway which will be extended northwards towards the Niger. An iron pier, which extends well beyond the surf, affords facilities for shipping. Kotonu was originally a small village which served as the seaport of Porto Novo and was burnt to the ground in 1890. It has consequently the advantage of being a town laid out by Europeans on a definite plan. Situated on the beach between the sea and the lagoon of Porto Novo, the soil consists of heavy sand. Good hard roads have been made. With a continuous cool westerly sea-breeze, Kotonu is, in comparison with some other coast towns, decidedly healthy for white men.

Porto Novo (population about 60,000), the former French headquarters and chief business centre, is on the northern side of the lagoon of the same name and twenty miles north-east of Kotonu by water. The name by which it is known to Europeans was given by the Portuguese in the seventeenth century. It contains numerous churches and mosques, public buildings, and merchants' residences.

Whydah, twenty-three miles west of Kotonu, is an old and formerly thickly populated town (population about 18,000), built on the north bank of the coast lagoon about two miles from the sea. As there is no harbour, landing is effected in surf boats. Whydah, during the period of the slave-trade, was divided into five quarters: the English, French, Portuguese, Brazilian and native. The three first quarters once had formidable forts, of which the French fort alone survives. In consequence of the thousands of orange and citron trees which adorn it, Whydah is called "the garden of Dahomey."

West of Whydah, on the coast and near the old frontier of Togoland, is the trading town of Grand Popo. Inland in Dahomey proper are Abomey (population 18,000), the ancient capital; Allada; Kana (formerly the country residence and burial-place of the kings of Dahomey); and Dogba. In the hinterland are Carnotville (a town of French creation), Nikka, and Paraku, Borgu town and Garu, on the right bank of the Niger near the British frontier, probably the future terminus of the railway from the coast.

Agriculture and Trade.—Agriculture, trade, and commerce are chiefly concerned with Dahomey proper and the coast. The soil of Dahomey being naturally fertile is capable of being highly cultivated. It consists of a rich clay of a deep red colour. Finely powdered quartz and yellow mica are met with, denoting the deposit of disintegrated granite from the interior. The principal product is palm oil, made in large quantities throughout the country. The district of Toffo is particularly noted for its oil palm orchards. Palm-wine is also made.

The Chamber of Commerce of Dahomey is composed of twelve members, of whom nine are French and three are native French subjects. There also exists in the Chamber, and outside of it, a consultative section, composed of five members chosen by the Chamber from amongst the European merchants of foreign nationality and agreed upon by the Lieutenant-Governor.

The members of this section cannot, however, have a deliberative voice. The Chamber of Commerce are re-eligible indefinitely. The re-election takes place each year.

Next to palm oil the principal vegetable products are maize, guinea-corn, cassava, yams, sweet potatoes, plantains, coco-nuts, oranges, limes, and the African apple, which grows almost wild. The country also produces ground-nuts, kola-nuts, pine-apples, guavas, spices of all kinds, ginger, okras (hibiscus), sugar-cane, onions, tomatoes, and papaws. Plantations of rubber trees and vines have been made. Cattle, sheep, goats, and fowls are scarce. There is a large fishing industry in the lagoons. Round the villages, and here and there in the forest, clearings are met with, cultivated in places, but agriculture is in a backward condition. In the grassy uplands of the interior cattle and horses thrive, and cotton of a fairly good quality is grown by the inhabitants for their own use. The prosperity of the country depends chiefly on the export of palm-oil and palm kernels. Copra, kola-nuts, rubber and dried fish are also exported, the fish going to Lagos. A large proportion of all cargo destined for Dahomey passes through the British port of Lagos. Only some 30 per cent. of the commerce is with France. Cotton goods (chiefly from Great Britain), machinery and metals, alcohol, and tobacco are the chief imports. The volume of trade, which increases annually, is about five million francs, the imports slightly exceeding the exports.

By the Anglo-French Convention of 1898 the imposition of differential duties on goods of British origin was forbidden for a period of thirty years from that date.

Communications.—The Dahomey railway from Kotonu is of metre gauge (3·28 feet). A branch railway from the main line serves the western part of the colony. It goes via Whydah to Segborué on Lake Ahémé. Besides the railways, tramway lines exist in various parts of

Dahomey. One, 47 miles long, formerly known as the Porto Novo Sakété Tramway, but now called the East Dahomey Railway, runs from Porto Novo through the market-town of Adjara to Sakété, close to the British frontier in the direction of Lagos, and thence to Pobé. This line serves a belt of country rich in oil-palms. Kotonu is a regular port of call for steamers from Europe to the West Coast, and there is also regular steamship communication along the lagoons between Porto Novo and Lagos. There is a steamboat service between Porto Novo and Kotonu. A telegraph line connects Kotonu with Abomey, the Niger, and Senegal.

Administration.—The colony is administered by a Lieutenant-Governor, assisted by a Council composed of official and unofficial members. The colony is divided into territories annexed, territories protected, and "territories of political action," but for administrative purposes the division is into "circles" or provinces. Over each circle is an administrator with extensive powers. Except in the annexed territories the native states are maintained under French supervision, and native laws and customs, as far as possible, retained. Natives, however, may place themselves under the jurisdiction of the French law. Such natives are known as "Assimilés." The chief source of revenue is the customs, while the capitation tax contributes most to the local budget.

VI.—French Congo

The four colonies previously mentioned as forming French Equatorial Africa may conveniently be grouped together under the name "French Congo," by which it was officially known until 1908 when the former title was adopted.

Before the war of 1914-18 the area of these colonies was estimated at 700,000 square miles with a population of 10,000,000 of whom 1300 only were whites.

A MODERN BRIDGE.

As early as the fifteenth century the Gabun district was visited by the Portuguese, and became a centre of slave trading. Not till the nineteenth century did France obtain a settlement. Ten years afterwards, in 1849, Libreville was founded as a refuge for negroes taken from a slave ship. The place was abandoned in 1871, but in 1875-8, owing to the explorations of De Brazza—who succeeded in obtaining concessions from the chiefs of the Batekes and other tribes as well as their consent to French protection—France returned to her pursuit of empire in this direction and quickly pushed forward to the Sudan to link up with her other possessions.

The principal exports are rubber, ivory, palm kernels, palm-oil, ebony, and mahogany, coffee, cocoa, and copal, but there is an increasing export in piassava. The total shipments of the last-named product have risen from 40 tons in 1912 to over 100 tons, and the Consul reports that this trade is capable of greater expansion. The bulk of the export trade is with Great Britain.

The imports are mainly cotton and metal goods, foodstuffs, and spirits. In the Gabun and Ogowé basin the French customs tariff, with slight modifications, prevails, but in the Congo districts, international agreements forbid any discrimination between French and other merchandise or customs duties to exceed ten per cent. *ad valorem;* while in Wadai and the Shari basin the Anglo-French declaration of 1899 accorded thirty years equal treatment to British and French goods.

Transport in the interior is the most serious factor to be reckoned with, and firms must have their principal agencies on the banks of the main river or the coast. The commercial future of the country has tremendous possibilities.

The Société d'Etudes du Palmier à Huile au Gabun have in Gabun, on the lagoon of Fernan-Vaz, which depends on the Ogowé delta, the great waterway of Gabun, a mechanical palm-oil mill fully working. The production of this mill is about 20 tons of oil per month,

which output ought to be increased to 60 or 70 tons when supplementary material has been installed. The estate on which this working is being effected contains 25,000 palm trees.

Another mill has been erected on an area comprising 100,000 palm trees.

Each mill works throughout the year, and 21 per cent. of oil is extracted from the pulp of the fruit, although the calculations of the Société d'Etudes are based on a yield of 16 per cent. only. Labour recruited locally is of the best.

Principal Towns.—Libreville, or Gabun, is the capital of the Gabun colony, with 4,000 inhabitants, and is the chief town ; but Brazzaville on the Congo—opposite the Belgian capital Léopoldville, on Stanley Pool, is the seat of the Governor-General. From Brazzaville there is nearly 1,400 miles of steam navigation into the heart of Africa (1,000 miles on Congo to Stanleyville, 355 miles on Ubangi).* Bangui, on the Ubangi river, is the

* The important situation of French Equatorial Africa in relation to the coastlands and the route to Lake Chad should be noted. The whole territory, apart from its enormous but latent tropical wealth, forms a lateral avenue of communication between the Congo regions and the middle Sudan, and some day, doubtless, will be traversed by a railway running from north to south from Lake Chad to the Congo, forming part of a great trans-continental route. The Germans fully recognised this possibility of the future, and it was partly in order to drive a wedge across this north-to-south route that they forced upon France the extension of their Cameroons colony to the Congo. At the present time the main route into French Equatorial Africa is by the Belgian railway from Matadi, on the Congo, to Kinshassa and Léopoldville, and thence across the south-west end of Stanley Pool to Brazzaville. From that point boats are run on the Congo and Ubangi as far as Zinga during low water, and up to Bangui during the rainy season. The journey to Bangui takes twelve days, and the return down stream occupies six days. Steam launches are also run up the Sangha river as far as Wesso (twelve days from Brazzaville) at low water, and to Nola in the Cameroons during the rainy season. From Bangui boats are run as far as Wango on the Ubangi-M'Bomu river in from eight to thirteen days. The route to Lake Chad is from Bangui and thence up the Tomi river from Fort de Possel to Fort Sibut, where the watershed is crossed by portage to Fort Crampel, whence steamers run down the Gribingi and Shari rivers to Fort Lamy and Lake Chad in about twenty days. The average duration

administrative capital of the Ubangi-Shari-Chad Colony.

Chekna is the capital of the native state of Bagirmi, under the Chad administration. Abesha is the capital of the native state of Wadai, also under the Chad administration. Kunde, Lame, and Binder are native trading stations near the old Cameroons frontier. Franceville, on the upper Ogowé, and N'Djolé on the lower Ogowé, are busy trading centres. Loango is an important seaport.

Land held by the natives is governed by tribal law, but the Government only recognise native ownership when the land is actually occupied by aborigines. Land held by Europeans is subject to the Civil Code of France, except that registered under the 1899 decree, when the title is guaranteed by the State.

Nearly the whole colony has been, since 1899, leased out to large limited liability companies, but native rights and liberty of commerce are provided for in the 1908 decree.

of a journey to Lake Chad by this route is seventy-one days for the ascent of the Congo-Ubangi rivers and the descent of the Gribingi-Shari rivers. At present only one railway exists in French Equatorial Africa—a narrow gauge industrial line from Brazzaville to the Minduli mines; but surveys have been made for a line from Brazzaville to Pointe Noire, a deep-water harbour south of Loango. This railway would be the shortest route in French territory from Stanley Pool to the Atlantic, and would be a valuable outlet for traffic down the Congo and would divert much of the traffic from the Belgian Lower Congo railway. Other railway projects are the construction of a line from Bangui to Fort Crampel, the farthest navigable point on the Gribingi-Shari affluent of Lake Chad, and the building of a railway from N'Djolé to Kanjama. The latter would join the farthest navigable point of the Ogowé, below the rapids, with the navigable waters of the Ivindo, a river which is navigable into the Cameroons territory. It is also probable that there will eventually be railway communication between Duala, the excellent Cameroons seaport and the Shari-Chad region. When these railways have been built both Duala and Pointe Noire will become ports of prime importance. The former is already a great trading centre, but the latter can only be compared with Lobito Bay before that port was founded—*i.e.*, it has at present practically no trade.—EDITOR.

CHAPTER VII

TOGOLAND

When in the early eighties the Germans went on search for footholds on the African Continent they found a strip of sand thirty-two miles long, with a lagoon behind, between the Gold Coast and Dahomey, that was a sort of No-Man's Land. In the past the Portuguese had had some footing on the strip, and at Porto Seguro, so-called as the safest haven on a sandy stretch of harbourless coast, there had once been a flourishing slave-market, but more recently Bremen merchants had established themselves at Togo, and thus made easier its occupation by the Germans.

Zoller explored the district, and found a town of some 25,000 inhabitants called Togo, and accordingly christened the lagoon Togo Lake, the name thereafter passing to the whole colony.

Further pioneer expeditions opened up the hinterland of the country, which rises steadily from the coast, its altitude in places being as much as 3,200 feet above sea level. Not originally a region of great natural resources, its productiveness has nevertheless enormously increased since the German occupation. The expectation that the mountain range in West Togoland, which is continuous with the gold-bearing hills of the Gold Coast, would yield the yellow metal has not, however, materialised, nor given promise to do so.

Before its annexation by Germany in 1884 the lagoons were a favourite resort of slavers, and the coast natives were dependent on the rulers of Dahomey and Porto Novo.

For many years after German annexation, the new rulers met with considerable opposition from various

native tribes in the interior, and, according to the *Gold Coast Leader* (June 7th, 1914), the German Secretary of State for the Colonies admitted that from 1903 to 1913, 105,000 natives had been killed in various expeditions.*

Dagadu, Chief of Kyandu, as early as 1886, asked to be taken under British protection, and was given a British flag; but it was found that his territory came under the German sphere of influence, and the British would not interfere. Nevertheless, he cherished the flag and made no secret of his British leanings, until in 1913 he was exiled to Duala in the Cameroons, and the flag taken from him. When Duala was taken, Dagadu was released, and his chiefdom restored by the British, for whom he immediately collected £101 10s., besides rendering the Allies other valuable assistance.

The native population before the great war was over a million, and the white population numbered about 500.

Whites without a definite position were only allowed to enter the colony if possessing £25 in ready cash, and each had to deposit £17 10s. for a return ticket. Should the person take up a regular post, and the Government not think it necessary to deport him, the money was returned.

When the great war broke out in 1914 the armed Forces of the Gold Coast Colony, acting in co-operation with those of the French colony of Dahomey—the whole under Lieutenant-Colonel Bryant, of the Gold Coast

* It is doubtful whether this statement refers to Togoland. The German Secretary of State admitted on March 16th, 1908, that 75,000 natives had succumbed in German East Africa during the rising of 1903, and it is estimated that some 60,000 natives died as the result of the Herero Rebellion in South-West Africa. There were also numerous risings in the Cameroons, but Togoland was the one German Colony in Africa that was comparatively free from large risings resulting in considerable loss of life. The *Gold Coast Leader*, a paper edited by natives, did excellent work in exposing faulty German administration in Togoland on numerous occasions, but its authority on this occasion seems to be questionable.—EDITOR.

Regiment—invaded Togoland within a few days of the declaration of war, and before the end of August the enemy was compelled to surrender. Simultaneously a detachment of the Northern Territories Constabulary under Major Marlow occupied Yendi, the capital of the Dagomba country, without resistance; and another detachment of the same force penetrated unopposed to Bismarksburg. The campaign in Southern Togoland, which entailed an advance upon Atakpamé, distant by rail 101 miles from Lomé, the capital, was pushed forward with great vigour; and after several sharp engagements, the enemy was forced to retire to Kamina. Here, after destroying the huge wireless installation, which had recently been completed at a cost of nearly £250,000, the enemy unconditionally surrendered.

The military operations thus successfully conducted were accelerated by the assistance rendered by a large number of civilian officers of the Gold Coast and by a few volunteers, by whom the duties connected with supply, transport, railway reconstruction, despatch riding, etc., were very efficiently performed. Everywhere in Togoland, the British were welcomed by the native chiefs and people.

According to a White Paper issued by the British Government, much greater resistance had been expected; for the enemy had mined the roads and railway, and electrified the wire entanglements; they were also using the most atrocious dum-dum bullets, and had at least 500 able white officers, besides a plentiful supply of ammunition and arms.

About 320,000 rounds of ammunition were surrendered, with over 1,000 rifles, three Maxim guns, the entire rolling stock, with four engines, of the Togoland railway, and a quantity of European and native stores. The number of European prisoners was 206.

The operations relative to the occupation of Togoland and the seizure of the wireless installation at Kamina cost about 1,500,000 francs. The Legislative Council

of the Ivory Coast resolved to bear all the expense of these operations; but in 1915 the British Government supplied the Ivory Coast Colony with 2,000,000 francs for the expenses of the war.

From the date of the first capture of this country until the peace settlement, Togoland was provisionally under a joint French and English administration; the Government of the Gold Coast being responsible for the provinces of Lome, Misahoehe, Kete, Kratchi, and the district of Dagomba, excepting Mangu Yendi. The Lieutenant-Governor of Dahomey was responsible on his side for the province of Little Popo, Atakpame, Sokode, Bassari, and Mangu Yendi as distinct from Dagomba. These measures were simply taken with a view to the efficient administration *pro tem.* of the former German colony. Tolls for the wharf at Lome and measures for regulating the railways were arranged by the English.

Major Maroix, of the Colonial Infantry, who conducted the French operations in Togoland, was appointed military commander of the district lying between the provisional Franco-English boundary and the existing provinces of Dahomey and Upper Senegal-Niger.

The coast of Togoland is low, sandy, and practically straight, approached by a dangerous bar, and formed by detritus deposited by the sea current called Calema. Before the Germans entered the country, there was no harbour, but they speedily turned Lome, a mere fishing village, into the capital of the country, and built harbour and breakwaters. The bar, about two miles broad, covered a number of lagoons. The largest, near the centre, is known as the Haho, Togo, or Avon lagoon into which the two largest rivers of this coast, the Sio and the Haho, pour their waters. The Little Popo and Wo lagoons are connected with the Haho lagoon by a channel running parallel with the sea. Behind the lagoons lie about 50 miles of an undulating plain.

A chain of mountains, beginning in the south-east

corner of the Gold Coast, extends into Togoland and into Upper Dahomey. Composed of quartzes and schists, it is known in the south as Agome. Its principal elevations are Mount Dabo (3,133 feet) and Mount Atilkuse (in 7° 20′ N., 0° 43′ E.), 3,248 feet. The general elevation of the range is between 2,000 and 2,500 feet; on the north-west side of the range the country is tableland some 600 to 1,000 feet high. Baumann Spitz (3,215 feet) is an isolated peak in 6° 50′ N., 0° 46′ E., east of the range. South and east of the range the country, apart from that watered by the coast streams, drains to the Monu river, which is a very valuable waterway. The greater part of the colony lies west and north of the chain and belongs to the basin of the Volta. The chief river traversing it is the Oti (with a breadth of from 80 to 100 metres), which rises in about 12° N., enters Togoland at its north-east corner and runs with a very sinuous course south-west to its junction with the Volta in 7° 37′ N. For a considerable distance the left bank of the Volta itself was in German territory. The Haho was entirely in German territory and is navigable at the mouth for light canoes. The Todschie and the Sio have also plenty of water, but are of little use for boats.

The climate is hot and humid, but with careful hygiene and sanitation it can be rendered supportable for Europeans. Most of the Germans stayed at least three years in the colony before taking a European holiday. There are two wet seasons, March to June, and September to November. In the interior, however, droughts are not uncommon, and the dry wind from the Sahara is felt there, except where, as at Misahöhe, the protection of virgin forest tempers it.

Only about 2 per cent. of the country is now, however, virgin forest. As in Sierra Leone, much mischief has been done by indiscriminate clearing by natives. With the exception of property which was held in private ownership, the German Government proclaimed all

other ground as Crown property. In taking this step, consideration was shown to claims of natives.

Lome, the capital and chief port, is on the western frontier, and has a population of over 5,000. Little Popo was originally the German capital of Togoland, but in 1894-5 the seat of government was removed to Lome. Here the swamp has been reclaimed, and one of the best administered towns in West Africa created. The Government bungalows are quite palaces, and built to accommodate two families; the streets and roads are well made and tastefully laid out. A great bridge built out into deep water with a large quay or wharf pier at the end, at a cost of £100,000, meets the difficulty of landing in the surf, passengers and goods being lifted thereon by cranes, and taken by train for the half-mile or so to the shore. In 1913 the station was enlarged and extended.

Little Popo is situated on the Eastern frontier and is a flourishing town. It was renamed by the Germans Anecho or Anejo, which means the houses or quarters of the Anes; and at the time of the annexation Anecho was the name of one of the three quarters into which the town was divided, Little Popo being the capital of a small independent kingdom, founded in the seventeenth century, or perhaps earlier, by the Anes, a people driven out of Accra in the Gold Coast by the Akwama, and said to have been wrecked at or near Little Popo.

When the Germans arrived in 1884, the white population here consisted of only four Frenchmen and five Germans, but the export in palm-oil was already considerable, amounting to 250,000 gallons, while European imports were of the value of £6,500. Trade was for cash and the language spoken was English, German being unknown.

At Atakpame (95 miles from Lome), 25,000 young teak trees were growing in 1914, all planted since 1901.

A few miles from railhead at Atakpame, at Kamina, there was situated the biggest wireless station

in the world outside Europe. From it communication could be kept up with Nauen, just outside Berlin, 3,450 miles distant, with the other German wireless stations in the Cameroons, and at Windhuk, in German South-West Africa, as well as with Tabora, in German East Africa, and with the Pelew (Palau) and Caroline Islands.* Further, it was not only a receiving and distributing centre for messages from Berlin, but through it German ships in those waters could be warned and German cruisers instructed.

Kamina itself, before 1911, was just an ordinary African bush village, with bush all round it, a dense, scrubby, tropical jungle, uninhabited and apparently uninhabitable. Then the German surveyors and artificers cut roads and built a temporary light railway from the permanent railhead. Thousands of natives were impressed for the work under the provisions of the Native Tax Act, by which so many days were exacted by the Government each year in lieu of a money payment.

When completed, in 1914, the installation comprised a power-house, receiving and despatching rooms, strongly built stone houses for the officials, and no fewer than nine great steel towers, varying in height from 250 feet to more than 400 feet. By means of this wireless station, Germany saved millions of pounds in her shipping, for when the war broke out she was enabled thereby to communicate the fact to all her vessels in Africa and the East quicker than the Allies. Those that could, reached neutral ports, while others were armed to attack British vessels.

At Mount Klutow, a plateau surrounded by low hills, was the German Sleeping Sickness Isolation Camp. The two-roomed mud houses here are built in couples facing each other, and the roofs are of grass. Each

* In the South Pacific the largest German wireless station was on the island of Yap, one of the Caroline Group, a central position of great value for the purpose it served. This fact is recognised by both the Americans and the Japanese.—Editor.

patient has a separate room, and one relative is allowed to attend, sevenpence a day being allowed between them. There are cook houses and a market place, and room for about 150 patients. Soldiers and labourers to get wood and water make up the rest of the population. (In various parts of the country more than forty homes have been provided for leprosy sufferers.)*

In the hill country are the Government stations of Misahöhe and Bismarckburg. On the Volta, a short distance above its confluence with the Oti, are the adjacent towns of Kete-Krachi; on an affluent of the Monu in 7° N. is Sagada. In the north are the large native towns of Yendi and Sansane-Mangu, both on caravan routes between Ashanti and the Niger countries.

The diseases most in evidence with natives are sleeping sickness, leprosy, and smallpox, among Europeans, malaria, dysentery, blackwater fever, and typhoid. The general health has improved greatly in recent years. The Queen Charlotte Hospital at Lome, and a similar institution at Palime for natives, are the principal provisions made for illness.

There are over 200 miles of railways, and they showed in 1913-14 a considerable surplus over receipts. Lome and Little Popo are connected by rail. Another railroad runs between Lome and Agome to Palime near Misahöhe, and another from Lome to Atakpame which is planned to run to Sansane-Mangu via Bassari and Yendi.

Every hotel, firm, missionary bureau, and plantation, had a telephone, the fees ranging from 6d. to 2s. for three minutes, according to distance. Fifteen chief Post Offices and many sub-stations existed before the war. Telegraphic and telephonic communication was thus made a special feature of organisation by the

* The author here calls attention to the excellence of the German medical and sanitary arrangements. Whatever else may be said against German methods of administration in tropical colonies, nothing can be urged against their attention to medical science and hygiene.—EDITOR.

Germans who, through the Governor and a nominated Council of unofficial members, also instituted a good judicial system* and maintained 368 schools, at which over 14,000 native children were educated. Native chiefs were summoned to Lome from time to time to discuss administration with the Government. Motor transport was also highly utilised by the Germans. On the Balind-Kpandu Road alone, four motors were running in 1914, and during the year 1913-1914 they carried to the coast about 250 tons of produce, and brought back about 200 tons.

There are excellent roads from the frontier to Ho, from Ho to Palime, from Palime to Lome, from Lome to Popo ; for if there is one thing in which the Germans have excelled in their colonies, it is road-making. Bushes and grasses are trimmed and cut away everywhere, and waterways prevent the rain from spoiling the road which is kept hard, shady, and smooth, and always wide enough for two carts or hammocks to pass abreast. Every suitable native tree has been allowed to stand, and mangoes and teak have been planted. Perhaps it is partly due to this careful road-making that the mosquito is so little in evidence in Togoland. For the making and upkeep of these roads the native was taxed six shillings a head, or a fortnight's labour annually, under German rule. Over 800 miles of road suitable for motor traffic have thus been laid out with well appointed rest-houses under European control. In addition, forestry and planting have received special attention in the vicinity of each route, the Germans in one year planting 89,900 coco-nut palms, 98,000 coffee bushes, and 20,900 rubber trees, and also encouraging the raising of stock.

* Although it is possible that the judicial system was "good," its actual administration left much to be desired. This was largely due to inefficient and venial officials and to rigidity of method. The administration of justice, both in Togoland and Cameroons, was the object of bitter complaint, fully justified, on the part of the natives.—EDITOR.

The resources of Togoland were largely developed by the Germans. It was the first German colony to dispense (1903-1904) with an imperial subsidy towards its upkeep. Several firms have acquired plantations in which coffee, cocoa, cotton, kola, and other tropical products are cultivated. Coco-nut palms thrive, especially between Lome and Anecho; maize, yams, bananas, tapicoa, and ginger are cultivated by the natives. The chief trade is in, and the principal exports are, palm-oil and kernels, rubber from the Atakpame district, cotton, maize, ground-nuts, shea-butter from the *Bassia Parkii* (Sapotaceæ), fibres of the *Raphia vinifera*, and the *Sansevieria guineensis*, indigo, and kola nuts, ebony and other valuable woods.

The oil-palm grows extensively all over Togoland, and one-eighth of the total products of Togo is in palm kernels and palm-oil, yielding over £200,000 annually. There was a decrease in all agricultural products during 1913, except cocoa, sisal hemp, and maize, due to the exceptional drought which was experienced everywhere in West Africa. The fact that the cocoa did not suffer, but actually increased its export, speaks well for the country, indeed, it is now said that with the exception of San Thomé and, perhaps, Ambas Bay in the Cameroons, the finest cocoa comes from Togo, especially from the Buem country and the district between Ho and Misahöhe. From 283 tons (in 1912) the exports in this commodity increased to 335 tons in 1913, in sisal hemp from 17 to 43 tons, and in maize from 334 tons to 2,492 tons. The maize in particular, is fast increasing, and the annual value of its exports is now £50,000. Maize, yams, bananas, cassava, and the oil palm are grown principally in the coast and Buem regions as far north as Adeleland. The sugar cane is grown in the coast regions, yams throughout the colony, beans and ground-nuts in the north, where "durra" is the principal native foodstuff.

In the interior cattle and sheep are plentiful, on the plateau horses and donkeys. The natives have several

industries, including pottery, straw plaiting, smithwork and woodcarving. Some of their carving is very fine. They collect and spin the indigenous cotton, which is of good quality, and dye it with indigo or other pigments; they also manufacture very handsome shawls. Cotton growing under European direction began about 1900, with the result that in 1901-1902 over 100,000 lb. of cotton grown from native, American and Egyptian seed were shipped to Bremen. In subsequent years the industry attained considerable proportions.

The imports are chiefly textiles, metals and hardware, and gin. Imports were, before the war, mainly from Germany, exports to Germany and to other West African colonies.

How rapidly the country has progressed from a material point of view is shown by the following trade figures: Imports:—1896, £92,356; 1900, £160,534; 1905, £379,835; 1910, £561,239; 1912, £571,391. Exports:—1896, £80,834; 1900, £126,417; 1905, £193,685; 1910, £353,505; 1912, £497,945. There was, however, a distinct decline in 1913, imports being only £531,550, and exports £456,850. The details show that of the imports cottons were £88,920; cotton yarn, £8,781; spirits, £33,480; and iron and iron wares, £29,730; while the exports were made up of palm kernels, £80,051; palm-oil, £44,575; rubber, £47,453; cotton, £20,435; and maize, £47,921.

Nearly every transaction in the coast region is for cash, and the tribes in this region are friendly, and among the most civilised of Africans. Between Atakpame and Sokode, the tribes are warlike, and cowries, salt, and brass rods are used for currency, as well as coined money. Beyond Sokode, civilisation is scarcely to be found.

A British Consul on the West Coast says:—

"There are comparatively good openings for United Kingdom trade in Togoland, but United Kingdom

merchants should remember that only the cheaper qualities of goods are within the reach of the limited pockets of the natives. The average West African native in his present stage of development does not care for superior articles; he neither appreciates nor understands them.

"Owing to the development of the country, which is rapidly being opened up by the railways and roads, the small native traders of the coast are penetrating into the hinterland, a thing impossible a few years ago. Nor are the native traders from the coast the only non-Europeans who are trading in the interior of Togoland. Syrians are beginning to go into the country and are now found nearly everywhere along the littoral and wherever it is safe to go in many of the hinterlands of West Africa."

Under the Mandate by which Togoland has been divided between Great Britain and France, the lower Volta, part of the eastern bank of which was German, now becomes wholly British, together with the lower course of the Oti, while in the hinterland the new frontier gives to Britain that part of the once famous "neutral zone" which, after many disputes, was divided between Britain and Germany in 1899. The frontier now corresponds closely with tribal boundaries. The Dagomba, who hitherto have owed a divided allegiance, come wholly under British authority, much to their satisfaction. Britain also acquires Yendi, an important market town on the trade route betewen the Gold Coast and Ashanti and the Niger regions, and a place much frequented by Hausa traders.

The French gain the whole of the coast of Togoland, with the ports of Lome, Porto Seguro, and Little Popo (Anecho); the existing railways, and a new route to the Niger. A linking-up of the railway to Atakpame with the Dahomey railways will greatly enhance the value of Lome. The trade of British Togoland will doubtless gravitate to Accra and Addah.

CHAPTER VIII

THE GAMBIA COLONY

(*By the Editor*)

THE Gambia is one of the largest rivers of West Africa and falls into the Atlantic Ocean by a large estuary measuring in some parts nearly 27 miles across, but contracting to a width of 10 miles between Bird Island and Cape St. Mary, and to little more than two miles between Barra Point and the town of Bathurst on St. Mary's Island. Hitherto the value of this river as a means of access to the interior has been restricted owing to political reasons, as whilst Great Britain owns the estuary and a comparatively small territory on each side of the river, the French own the vast hinterland of which the Gambia river is the natural outlet. Their efforts therefore have been directed, successfully, to diverting the trade which might have passed down the Gambia, to their two seaports of Konakry and Dakar by means of railways penetrating the interior of Senegal and French Guinea.

The Gambia itself is navigable for vessels drawing 13 feet as far as McCarthy's Island, some 150 miles from its mouth at Bathurst, while Nianimaru, some 30 miles below McCarthy's Island, is stated to be accessible at all times of the year to vessels drawing some 30 feet. The tidal influence of the river extends as far as Garbatenda, some 250 miles above Bathurst, but about 26 miles farther up stream navigation is blocked by the Barrakunda Rapids. It is obvious, therefore, that in its lower reaches, and also probably above the Rapids, the Gambia forms a most important means of internal communication, and it is not unreasonable to suppose that should political conditions ever be favourable,

the construction of a short branch line from the Dakar-Kayes Railway to the Gambia, would render that river the chief commercial outlet of the Western Sudan, by connecting the navigable sections of the Senegal, Niger, and Gambia rivers. At present, however, there is no possibility of such a line being constructed, as the French are unlikely, without any special incentive being offered, to divert traffic from their own colonies to British territory. The only possible cause which would render such a railway necessary might be the need for carrying the comparatively low grade produce of the interior by the cheapest possible route, which the Gambia river would undoubtedly offer, in order to compete successfully with more favourably situated regions.

The Gambia Colony is one of the oldest British possessions, and the Gambia river itself forms not only the *raison d'être* for the foundation of the colony but for the fact that Great Britain has always maintained a footing on its estuary. As long ago as 1588 Queen Elizabeth granted a patent to some merchants in London and Exeter to trade with the Gambia, and in 1618 King James I. granted a charter to Sir Robert Rich and other London merchants who established "The Company of Adventurers of London Trading in Africa" and built Fort James on a small island 17 miles above the island of Banjola (now known as St. Mary's). Other companies followed and in 1783 under the Treaty of Versailles the right of trade on the Gambia was abandoned entirely to Great Britain, and the possession of Fort James by the English guaranteed, whilst the Senegal river was recognised as being within the French sphere.

The importance of the Gambia as a harbour of refuge for British shipping has always been recognised by the British Government. In accordance with the policy of preserving under British control the vital links in the British scheme of sea-empire, the estuary of the Gambia has always formed an important key-point in British naval policy. Situated as it is at almost the extreme

western point of Africa, and commanding with Freetown the route down the Atlantic between England and South Africa and India, the Gambia estuary, although it has never been provided with naval dockyards or been converted into a maritime fortress, is nevertheless as vital a strategic position to-day as it was in the period of sailing ships. For this reason, probably far more than for its economic importance which, as explained above, is at present restricted, Great Britain has preferred to retain a territory in itself comparatively small and unimportant, and almost completely shut in by the colonies of a foreign power. The harbour, which is above Bathurst, is without its equal on the West African coast.

The area of the Gambia Colony is only 4,132 square miles—a territory only about two-thirds the size of Yorkshire—and the population is estimated at about 240,000, of whom 8,000 live in the capital, Bathurst. The greater part of the population are Mohammedans and consist of Mandingos, Fullas, Jollofs, Sarahulis, and Jolas, the last being pagans and largely uncivilised. The Jollofs claim a very ancient descent and by some are regarded as an off-shoot from the Ancient Egyptians.

So far as trade is concerned the prosperity of the Gambia Colony depends in the main upon the crop of ground-nuts, which are exported in immense quantities, as will be seen from the following table :—

	Tons.	*Value.* £
1913	67,404 ...	622,098
1914	66,885 ...	650,461
1915	96,152 ...	400,435
1916	46,366 ...	506,093
1917	74,300 ...	869,790
1918	56,490 ...	800,319
1919	70,270 ..	1,154,429

Other trade, with the exception of palm-kernels and hides, is practically negligible, the former being worth £15,324 in 1919 and the latter £8,419. The ground-nut industry is on a very simple basis as there are no middle-

men, and the nuts are grown entirely by native farmers who sell direct to the merchant, who in some cases is the agent of the manufacturer in England or France. The crop is planted at the beginning of the rains in June or July, and is lifted in November, the whole plant being pulled up by the roots and dried in stacks, the nuts then being beaten off by sticks. The nuts are then transported by donkey or head-loads to the small river towns where the trading stations are situated. A large part of the crop, as has been explained elsewhere, is planted by "strange farmers" who come from French and Portuguese territory and after the harvest is over return to their own homes. In this way some 20,000 small planters enter the colony annually.

Other crops are rubber, which at one time was extensively gathered from the wild *Landolphia* vine, but the export of this commodity, which reached 506,235 lbs. in 1896 is now negligible, maize, guinea corn, and millet, but the difficulty in the way of growing crops for export is the absence of rain for seven months in the year. The valley of the Gambia, however, is rich in deposits of iron ore, ochres, and china clay, which can be shipped direct from the river-cliffs into ocean-going vessels.

CHAPTER IX

PORTUGUESE WEST AFRICA

PORTUGUESE WEST AFRICA consists of a large and important territory lying almost entirely south of the Congo river, with islands in the Gulf of Guinea, and a portion of the Guinea coast with some adjacent islands.

I.—ANGOLA.

The Congo district of Portuguese West Africa was discovered by Diogo Cam or Cão in 1442. He established friendly relations with the natives and their king Mwani, who resided at Bonza (now S. Salvador). In 1490 Conçalo de Sousa entered the country on a formal embassy accompanied by missionaries. The King was baptised, Christianity nominally established and a cathedral built at Bonza in 1534. In 1560 the Jesuits arrived, but soon after, the colony was raided by the cannibal Bangala and a great part of the country laid waste.

In the meantime, however, the southern portion had attracted Portuguese adventurers, and the region south of the Kwanza having been subdued, Paulo Diaz became Governor. The city of Loanda was founded in 1576 and Benguella in 1617. Then, in 1627, owing to the disturbed state of the northern part, the bishopric was transferred from S. Salvador to São Paulo de Loanda. More than a hundred years elapsed before any serious attempt was made to re-establish Portuguese influence in the northern part of this area and then both Holland and France put obstacles in the way. The Dutch had, indeed, between 1640 and 1648, held possession of their ports and almost expelled the Portuguese. In 1758, however, a settlement was made at Encoje ; from 1784 to 1789 the Portuguese carried on war with the Mussols

natives south of Ambriz; in 1791 a fort was built at Quincollo on the Loje; and, for a time, the Portuguese worked the Bembe mines.

In 1855 the Portuguese occupied the coast north of Ambriz, and in the same year, at São Salvador, they placed a native potentate on the throne by their arms and under their protection. He was known as Dom Pedro V. and reigned for over thirty years. In 1888 a Portuguese Resident was appointed to São Salvador, and the native kings became pensioners.

Angola (from the Bantu *Ngola*) is the official designation of that portion of Portuguese West Africa lying south of the Equator, with a coastline of over 900 miles. Bounded on the west by the Atlantic Ocean, on the south by the South-West Africa Protectorate, and on the east by the Belgian Congo and Rhodesia, it is cut into two unequal parts on the north by a narrow strip of territory (about 25 miles) of the Belgian Congo, the northern part, known as the sub-district of Kabinda having been recognised as Portuguese during the latter end of the nineteenth century (1885), upon their recognition of the sovereignty of the Congo Free State and relinquishment of claims to the northern bank of the Congo.

Kabinda is now part of the Congo district of Angola for administration purposes, the other districts or divisions being Loanda (including ancient Angola), Lunda (part of the old Bantu Kingdom of Muata), Benguella, and Mossamedes, the last-named being redivided into (*a*) the coast regions; (*b*) Huilla or the hinterland.

Government and Revenue.—The administration of the province is carried on under a Governor-General, resident at Loanda, who acts under the direction of the Ministry of the Colonies at Lisbon. At the head of each district is a local governor. Legislative powers, save those delegated to the Governor-General, are exercised by the home government. Revenue is raised chiefly from

customs, excise duties, and direct taxation. The revenue (about £550,000) is generally insufficient to meet expenditure (over £590,000), the balance being met by a grant from the mother country. Part of the extra expenditure is, however, on railways and other reproductive works.

Climate.—With the exception of the district of Mossamedes, the coastal plains are unsuited to Europeans. Inland, about 3,300 feet, the temperature and rainfall, together with malaria, decrease. The plateau climate is healthy and invigorating. The mean annual temperature at São Salvador do Congo is 72·5° F.; at Loanda, 74·3°; and at Caconda, 67·2°. The climate is greatly influenced by the prevailing winds, which are west, south-west, and south-south-west. The cool season is from June to September; the rainy, from October to May. The heaviest rainfall occurs in April, and is accompanied by violent storms.

During the European war of 1914-18, the Germans invaded Angola although Portugal had declared neutrality at the time. The reason for the German invasion of Angola was given as revenge for the death of two Germans at the Portuguese outpost of Cuangar, where they refused to disarm when requested to do so by the officer commanding the frontier garrison, who, meeting with a refusal and insults, promptly shot the marauders. The pretext served to hide the real object of the invasion, which was really one of robbery and rapine. After the battle of Nauilla the Germans collected all the cattle and other foodstuffs that fell into their hands, and then retreated to their own territory. The reason for such action is easily to be understood, seeing that the Germans in South-West Africa were absolutely cut off from the rest of the world, and no supplies could reach them from without.

Chief Towns.—The chief towns are São Paulo de Loanda, the capital, Kabinda, Benguella, and Mossamedes. Lobito, a little north of Benguella, is a town

built in 1905 because the bay of the same name was chosen as the sea terminus of a railway to the far interior. It is now, perhaps, the finest port in West Africa; certainly the harbour is one of the best in the world. Noki is on the southern bank of the Congo near the head of navigation from the sea, and close to frontier of the Belgian Congo. This port is available for ships of large tonnage, and through it passes the Portuguese portion of the Lower Congo trade.

Ambriz is the most important seaport in the Congo district of Angola, and lies at the mouth of the Loje river, about 70 miles north of Loanda. Novo Redondo and Egito are small ports between Loanda and Benguella

Port Alexander is situated south of Mossamedes. São Salvador, or Bonza Congo as it is known to the natives, is 1,840 feet above sea-level and has a population of about 2,000. It is about 160 miles inland and 100 south-east of the river port of Noki, in 6° 15′ S. Of the cathedral and other stone buildings erected in the sixteenth century, there exist but scanty ruins. The city walls were destroyed in the closing years of the nineteenth century, and the stone used to build Government offices. There is a fort, built about 1850, and a small military force is at the disposal of the Portuguese Resident. Bembe and Encoje are smaller towns in the Congo district south of São Salvador. Bihe, the capital of the plateau district of the same name forming the hinterland of Benguella, is a large caravan centre. Kangomba, the residence of the King of Bihe, is a large town. Caconda is in the hill country south-east of Benguella.

Humpata, about 95 miles from Mossamedes, is the chief centre of the Boer Settlers who trekked into the country after the South African War.

Ambaca and Malanje are the principal places in the fertile agricultural district of the middle Cuanza, south-east of Loanda and railway communication runs between these towns and the capital.

The native villages in the interior contain from 1,000 to 3,000 inhabitants and are ringed about by sycamore trees.

The principal town and port of the enclave north of the Congo is Cabinda, once a famous slave mart, to-day a centre of trade in palm-oil, ground-nuts, and other tropical produce. With a sheltered and commodious harbour (four fathoms anchorage), a picturesque beauty of situation, and remarkable fertility in the adjacent country, it has been called the Paradise of the Coast. It has a population of over 10,000, and before the war the Germans had obtained a powerful commercial influence there.

Other but smaller ports in the enclave are Molembo, Landana, and Massabi.

The Cabinda people, said to be of Bantu stock, are good sailors and traders, and are generally considered to be energetic and enterprising.

Communications.—There is regular steamship communication between Portugal and Loanda, which port is within sixteen days' steam of Lisbon. There is also a regular service between Cape Town, Lobito, Lisbon and Southampton. The Portuguese line is subsidised by the Government. The railway from Loanda to Ambaca and Malanje is known as the Royal Trans-African Railway. It is of metre gauge, was begun in 1887 and is some 300 miles long. It was intended to carry the line across the continent to Mozambique, but when the line reached Ambaca (225 miles) in 1894 that scheme was abandoned. The railway had created a record in being the most expensive built in tropical Africa—£8,942 per mile.* A railway from Lobito Bay, 25 miles north of Benguella, begun in 1904, runs towards the Congo-Rhodesia frontier. It is of standard African gauge (3 feet 6 inches) and is worked by an English company. It is intended to serve the Katanga copper

* The cost per mile of the Lower Congo Railway was £9,656, which exceeds that of the Loanda Railway.—EDITOR.

mines. Besides these two main railways, there are other short lines linking the seaports to their hinterland.

The Benguella Railway commences at the Port of Lobito and will eventually be constructed to the Belgian Congo frontier at Kangombe, 1,300 kilometres (806 miles) from Lobito, joining up there with the Belgian Congo system of railways through Ruwe, Kambove, and the Katanga copper fields of the Tanganyika Concessions Company, Limited, and with the Rhodesia Railways to the Victoria Falls of the Zambesi and Bulawayo.

Owing to the Portuguese Government's requirements in the concession granted to the Benguella Railway Company, that the line should pass through the ancient town of Benguella, the old port of Angola, the route to the interior which had to be adopted by the surveying party was forced to follow the very steep gorge of the Lengue river, a precipitous rock cañon affording no lateral space for the development of curvature and gradients.

To meet this physical difficulty, it was decided by the company's consulting engineers, Sir Douglas Fox and partners and Sir Charles Metcalfe, Bart., to adopt an adhesion and rack section.

The following are the general particulars of the "Riggenbach" system adopted:—The system commences at kilometre 50·760 from Lobito, and terminates at kilometre 52·800. The length of rack section is 2,040 metres; the maximum gradient 1 in 16½; and the gauge 3 feet 6 inches. The total rise is 111 metres (364 feet), and the average gradient about 1 in 18½.

A general specification of the requirements was drawn up by the engineers, and British and foreign firms were invited to tender and submit designs. The contract for engines and cue brake vans and permanent way materials was allotted to the Maschinfabrik Esslinger of Stuttgart. Steel sleepers have been used, and four-

cylinder compound engines on the Riggenbach system are employed.

The wagons have a platform at one end for the safety brakesman, who actuates by a hand wheel brakes on all four wheels. In practice these safety brake wagons have not been often used. Engines are attached to the bottom end of the train to avoid accidents due to the breaking of couplings. The company have had four of these engines working for from eight to ten years, and they have proved very efficient and economical, hauling trains weighing 150 British tons (exclusive of weight of engine and brake wagon) at a speed of 10 kilometres an hour up the gradient of 1 in 16½.

The length of section at present worked on the combined adhesion and rack system is four kilometres, from kilometre 50 to kilometre 54, Lengue to San Pedro.

At kilometre 631 is the important fort and military station of Belmonte, and a district of some commercial importance, with iron ore deposits. The line from Chinguari Hill to Fort Belmonte (Bihe) runs west to east along a high plateau 1,600 metres (5,250 feet) above sea level, which is flat in every direction. It is swampy ground even in the best season, however, and is known to the natives as the "Bulu Vulu" Flats.

From Bihe, the summit of the plateau—the "Great Divide" of the Zambesi and Congo rivers—the line drops rapidly towards the east to the crossing of the Cuanza river at kilometre 736, a drop of 320 metres (1,050 feet) in 95 kilometres, and an average gradient of about 1 in 300. A steel bridge of three spans of 40 metres each will span the Cuanza river, which, at the well-chosen point of crossing, has a rocky bottom.

The Benguella Railway when completed, will be the shortest route from Europe to Central Africa. Its main objective is the Katanga copper and tin belts, but it will not only open up that district but, linked with the Rhodesian and Congo systems and with the Tanganyika Railway, will provide the main highway

across Central Africa from the Atlantic to the Indian Ocean—from Lobito to Beira and Dar-es-Salaam.

The effect of this railway on the economic development of the centre of the Continent may be compared with that of the Canadian Pacific on the development of Western Canada or of the Trans-Andine Railroad in South America. The line has been opened to traffic to Huambo, 225 miles, since September, 1912, and to Chinguar, 315 miles, since November, 1913; eastward of Chinguar earthworks have been built for another 50 miles. The chief trade routes of the interior concentrate at Huambo and Bihé, where townships have been laid out by the Portuguese Government. In Africa railway construction is nearly always followed by agricultural and commercial development because it sets free natives formerly employed in transport to collect the products of the bush and to cultivate plantations. It is not surprising to find, therefore, that the advance of the railway into the interior was formerly marked by an increased export of beeswax and rubber; and more recently when the export of rubber decreased owing to the fall in price its place has largely been taken by maize.

Since and including 1911 the railway receipts have been in excess of the working expenses, as the following figures show:—1911: Receipts, £84,699; expenses, £66,529. 1912: £93,900 and £70,600. 1913: £90,587 and £62,915. 1914: £76,362 and £60,555 respectively. The railway has opened up Southern Angola in a manner never possible before, by substituting for carriers and ox-wagons steam transport at a far cheaper cost, and, incidentally, it has been the main factor in improving the conditions of labour by insisting that all labour employed should be free and not contract and that the natives should be paid in cash and not in kind.

Apart from the railways, communication is by ancient caravan routes and by ox-wagon tracks in the southern district. Riding-oxen are also used. The province is

well supplied with telegraphic communication and is connected with Europe by submarine cables.

In the interior two roads, suitable for motor traffic, but not for heavy transport, have recently been completed; one 45 miles in length, connecting the thriving missionary and agricultural centre of Bailundu with the railway at Huambo; the other, 47 miles long, running from railhead at Chinguar to Belmonte, the administrative headquarters of the Bihé district.

Important improvements are to be introduced in the telegraphic relations between the Congo and Angola. An agreement has been concluded between the two countries, whereby each is to construct a line in its own territory to the frontier, thereby linking up Banana and Cabinda. The exact spot on the frontier where the two lines are to be joined is to be decided by the telegraph experts of both colonies. The agreement between Portugal and Belgium on the above subject has been ratified for an indefinite period. Construction work has begun. Provision has also been made for a telephonic communication between both colonies.

Extensive deposits of petroleum are believed to exist at points near the coast and near navigable rivers. Experts are now engaged in boring a few miles from the mouth of the River Dabde to the north of Loanda.

The general prosperity of the interior of Angola may perhaps be gauged from the existence of a powerful Recreative Society in Belmonte, with a theatre and other diversions for its members. Even the Boy Scout Movement has penetrated to Angola.

Agriculture and Trade.—Angola is rich in both agricultural and mineral resources. Amongst the cultivated products are mealies and manioc, the sugar-cane and cotton, coffee, and tobacco plants. The chief exports are coffee, rubber, wax, palm kernels and palm-oil, cattle and hides and dried or salt fish. Gold dust, cotton, ivory and gum are also exported. The chief imports are foodstuffs, cotton and woollen goods and

hardware. Considerable quantities of coal come from South Wales. Oxen, introduced from Europe and from South Africa, flourish. There are sugar factories, where rum is also distilled, and a few other manufactures, but the prosperity of the province depends on the "jungle" products obtained through the natives and from the plantations owned by Portuguese and worked by indentured labour, the labourers being generally "recruited" from the far interior. The trade of the province, which had grown from about £800,000 in 1870 to about £3,000,000 in 1905 is largely with Portugal and in Portuguese bottoms. Between 1893 and 1904 the percentage of Portuguese as compared with foreign goods entering the province increased very largely, a result due to the preferential duties in force.

In the coast belt cotton has been cultivated in Angola for centuries on a small scale by natives. It grows well at an altitude of 2,000 to 3,000 feet. In recent trials, although American and Egyptian varieties did well, the most successful yield was obtained from Peruvian seed. This was to be expected, for this variety has given excellent results in Uganda, Nyasaland, and Rhodesia. It is very hardy and free from disease and gives a large yield.

The two chief articles of barter with Angolan natives are rubber and wax. Hitherto the vine rubber obtained (*Landolphia kirkii*) has been exploited as in the Congo under very primitive conditions. An Englishman at Bihé, however, has introduced rubber-cleaning machinery, and it may be anticipated that the natives will soon adopt more modern methods. Another important native industry in Southern Angola is the collection of wax from the nests of wild bees, which are plentiful throughout the district.

The value of rubber exported in 1914 was estimated to be £73,095, and that of wax £53,315.

Sugar is being grown on a large scale at Catumbella—eight miles from Lobito—where some 2,000 acres have

been reclaimed and machinery erected capable of treating 250 tons of cane per month.

On the high plateau of Angola from its western edge to a line formed from north to south by the rivers Cuango, Cuanza, and Cuebbe, upwards of 3,000,000 hectares of land are available for settlement, and offer rich possibilities in the way of corn, maize, and cattle-raising, and the cultivation of European fruits.

This district which is suitable for European settlement was specially mentioned in a commercial report found in the Imperial Ministry of the Interior at Berlin, and there appears little doubt that just prior to the war, Germany was endeavouring to bring this portion of Angola under her economic sphere of influence.

The suitability of Southern Angola for cattle was first realised by the Boers, who trekked with their families across the Kalahari desert and settled on the Angolan plateau at Sakanjimba, Bihé, and Huambo. The whole of this plateau, 400 miles broad and 300 miles long, with an altitude of from 5,000 to 6,000 feet, is of a most attractive agricultural character and well adapted for the breeding of cattle and small stock. Water and shelter are abundant, and on the sweet grass cattle would fatten well if housed and foddered during the dry season. No *trypanasoma* diseases or east coast fever, so common in South and East Africa, have hitherto appeared, and the only dangers, apparently, are pleuro-pneumonia or lung sickness, which can be combated by inoculation, and a peculiar form of scurvy which will not be so easily dealt with. Practically the entire tableland, then, is admirably suitable for ranching purposes.

Those who are not Portuguese subjects, however, should be wary of land concessions. In his decree of December 3rd, 1914, the Portuguese Colonial Minister indicated the great difficulty of obtaining land in this province. According to recent official statistics, during 1914, 106 applications for obtaining land were received,

while twelve applications made in 1913 had not yet been dealt with. In the course of the year, however, only nine concessions were provisionally granted in the Lobito district, and not one of these was secured with a clean title. In this respect the law is so complicated and the expenses and obstacles are so great that British subjects are warned not to attempt to take up land here until the regulations in force are considerably modified.

Some of the goods that find ready acceptance in Angola are cloths, clothing and haberdashery of all kinds, hardware, cement and stationery.

The absence of German competitors in Angolan markets during the latter half of 1914 naturally led to increased trade with the United Kingdom and other countries, and in many cases the necessities of the time compelled importers in Angola to accede more than usual to the general British system of payment against documents. But it is beyond question that they greatly prefer long credit, even though they are quite aware that in this way they pay in reality a higher price for their goods ; and there can be no doubt that should the easier method of payment be offered to them at any time in the future as freely as it was in the past they will be irresistibly attracted by it, and will transfer their custom to merchants who can supply them on those terms. Importers desirous of buying British goods have been additionally hampered for some time past by the absence of travellers, but in order to provide for the contingency where such absence is unavoidable, arrangements have been made for a showroom of United Kingdom manufactures at Loanda.

The best method by which manufacturers and shippers may get into touch with settlers and native buyers in Southern Angola is that of arranging a local or territorial agency. For some commodities the most suitable agent would be a reliable, strong, progressive, wholesale firm, or one confining itself to a definite line. But such firms are comparatively rare in Southern Angola. For

other commodities the best results would probably be obtained through the services of an energetic manufacturers' agent. In some cases the latter may require a guarantee for a certain or an indefinite period, especially where an article is unknown and a demand has to be created. Agents employed should be thoroughly conversant with the Portuguese language. Catalogues and circulars should be printed in Portuguese, and weights, measures, and prices should be given in the metric system.

Goods should be quoted f.o.b. at Lisbon, Lobito, or Benguella. In spite of the unquestionable advantages afforded by Lobito the larger portion of the traffic for this territory continues to be dealt with at Benguella. This is primarily due to the fact that shipping companies charge the same rates for both ports. Moreover, Benguella is the capital of the district, the seat of government, and the headquarters of the principal commercial houses. The railway rates between Lobito and Benguella have been reduced as low as possible in view of the difficulties of shipping at the latter port; the charge is 2s. per ton from Lobito to Catumbella, eight miles, and 6s. per ton from Benguella to Lobito, twenty-two miles.

At the outbreak of war a German line of freight and passenger steamers made regular calls at Loanda, Lobito, and other ports, and, owing largely to its assistance, German export firms at Hamburg and Bremen had built up an important trade in Angola. All the merchandise that would benefit by the 20 per cent. reduction in Customs duties if arriving in Portuguese vessels was transhipped, and other goods, such as machinery, were sent direct in the German steamers. Another factor highly favourable to the German trade was the excellent system of local representation in the principal towns of Angola. At Loanda, for instance, this was especially noticed during the writer's recent tour in that colony, where there were no

less than five representatives of German export houses, and three or four of them were equipped with extensive and well-arranged permanent exhibits of samples, all priced in Portuguese currency c.i.f., Loanda. Excessively liberal credits were allowed on all orders, but this system was proven to be a failure in 1912, when the rubber crisis caused financial difficulties throughout the colony, and some of the German firms, suffering severe losses, were forced to exercise more caution in granting credit.

The German trade, however, still increased, and during 1913 it is estimated that one-half of the nationalised imports were of German manufacture, and probably at least 50 per cent. of the foreign imports arriving in foreign vessels.

II.—São Thomé and Principe.

São Thomé and Principe are two volcanic islands in the Guinea Gulf immediately north of the Equator, together forming one Portuguese province under a Governor.

The former island has an area of 400 square miles, the latter 42 square miles. Although malaria is common in S. Thomé, this is largely due to lack of hygienic precautions, as the heat is tempered by the equatorial ocean current.

Principe is unfortunately infested with the tsetse fly, but, thanks to the herculean efforts of the Commission and the planters, sleeping sickness in the island is doomed to extinction very shortly. Striking evidence of this is shown by the fact that in the year 1912-13 the general mortality dropped 50 per cent., compared with the previous year, the percentage of general mortality and of sleeping sickness in relation to the population being now respectively 5·7 per cent. and 2·4 per cent. The report describes lucidly and in detail numerous experiments and the methods adopted, which will be read with great interest by those interested in tropical diseases.

It is interesting to note, by the way, that Dr. Bruto da Costa considers that atoxyl has no value whatever when employed as a prophylactic upon animals, and that it is only useful as a tonic. He was himself surprised, however, at the results of the intelligent and well-considered execution of measures of prophylaxis in the plantations during the last four months. Fresh cases of sleeping sickness diminished as if by magic, and the transmitting agent, the *glossina palpalis*, no longer appeared on the roads and cultivated portions of the island, except in very reduced numbers, and even then very seldom.

S. Thomé was uninhabited when the Portuguese discovered it in 1470. In 1493 a body of criminals and young Jews were sent to the island, and the present capital founded. Within a hundred years there were over eighty sugar mills, and a population of 50,000. Then the settlement was attacked by the French, and the Angolares raided it for the next hundred years except during 1641-44, when the Dutch held possession. Meanwhile the sugar trade had passed to Brazil.

Not until the latter part of the nineteenth century did prosperity return to the island. Then the cocoa boom began, and profitable plantations were worked in both islands. Labour was, however, scarce, and the Kru-men, Cabindas, and others employed on short term agreements would not work. Indentured natives were brought from Angola, but mortality was great and no repatriation was arranged. Consequently, in 1909 certain British and German firms refused to import cocoa from these islands, unless voluntary labour was employed. Labour recruitment was completely stopped in 1909. In 1910, however, it was resumed under new conditions, under the eyes of British consular agents. During the years 1910-13 Sir Edward Grey was becoming increasingly concerned at the charges of slave-owning and slave-trading made against Portugal.

Of the thousands of native labourers captured in

the African hinterland and shipped to the cocoa island not one, so far as can be discovered, had been allowed to return. From the Anti-Slavery Conference of 1890 until the year 1908 over 50,000 Africans had been shipped. The British exposure began to make itself felt, and in 1910 four slaves were liberated.

Since then the liberation of *servicaes* has increased, as shown by the following figures: 1911, 385; 1912, 1,550; 1913, 2,071; 1914, 1,821 (five months), total, 5,831.

Each *serviçal* is entitled upon restoration to the mainland to a sum of £18, which represents deductions from wages over five years, but the emancipated *servicaes* frequently received nothing at all.

The islands supply about one sixth of the world's demand for cocoa. The cocoa zone is between 650 and 2,000 feet above the sea level. Besides cocoa, rubber, quinine, vanilla, camphor and kola are grown.

The population of S. Thomé is over 40,000, that of Principe about 5,000. Only about 1,200 or so are Europeans. The town of S. Thomé is the chief port and capital of the province. San Antonius is the chief town of Principe.

The S. Thomé and Principe Customs revenue from import duties and other taxes amounts to about £195,000. The value of imports is about £380,000. The value of exports is about £1,600,000. These figures show the great development of this important colony. Its capital will become one of the best towns of the Portuguese oversea dominions as soon as the work of sanitation, water supply, sewer, draining, and electric lighting is completed.

Previous to the outbreak of hostilities the foreign trade of S. Thomé had become practically monopolised by German firms, but large quantities of British goods were imported *via* Germany. The home firms were only shippers of goods and not actual manufacturers, and sent out representatives carrying samples of many different kinds of goods, and orders were supplied from

stocks held in the shipping firms' warehouses in Germany, or, if not in stock, procured from the manufacturer. Articles of British, French or Italian manufacture were sometimes specified by the buyers, and it was in this way that large quantities of British goods found their way to S. Thomé, in spite of the fact that no British commercial travellers called there.

III.—Portuguese Guinea.

Portuguese Guinea extends from Cape Roxo to the Cojon estuary along the coast. Inland it is surrounded by French territory. With the adjacent archipelago, the Bissagos islands, it has an area of about 14,000 square miles, and a population of about a million. The climate is not generally healthy, and the lagoons, strong currents and dangerous rocks, render navigation on coasts and rivers extremely difficult. Ground-nuts and kola are cultivated, also rice and millet. Attempts have been made by British capitalists to exploit the oil palm products with special machinery, but the results have not been successful; and as Portuguese sovereignty is practically nominal only, property is very insecure, titles and deeds faulty or inoperative, and trading hazardous, especially with excessive customs' regulations and vexatious restrictions. Ground-nuts, rubber, wax, palm kernels and ivory are the principal exports. The revenue is about £50,000 yearly. Yet, as our Consul-General at Dakar points out, there are many valuable products in the country:—

"The hinterland is a rice-producing country, and is capable of turning out great quantities of this valuable food. Yet rice is actually imported into the colony, because no one is enterprising enough to grow a sufficient quantity even for local needs. West African rice contains fine properties, being large of grain, rich, and nourishing. The imported article, although perhaps cleaner and whiter in appearance, does not possess the same nutritive qualities, and is not so popular with the

natives. A valuable trade might be done in locally grown rice, and there are markets for this product in the neighbouring colonies of West Africa.

"Over large tracts of this country the oil palm flourishes. For miles in certain places thousands of these valuable and productive trees drop their nuts annually, where they rot because there is nobody to take them away. Thousands of pounds worth of valuable produce is thus lost, and it can never be properly gathered until the interior is administered and opened up by means of roads.

"The interior produces peppers and various fruits. The *Xylopia æthiopica* (pepper tree) grows an excellent pepper, as also does the *Aframomum melequeta*, a small plant common to Guinea, which bears an unusually strong red pepper. These peppers when pickled make excellent chillies, and a fine hot sauce, something like tobasco, can be made by simply placing them in sherry for a few days. The coast, as well as the interior, can produce tomatoes, beans, bread-fruit, cocoa, corn, cassava, asparagus, potatoes (sweet), ocre, etc. Among the fruits are to be found pineapples, African apples, bananas, plantains, oranges, plums (various), papaw, pears, guavas, soursops, limes, mangoes, etc. . . . "

The forests contain valuable timber, whilst it is known that mahogany (Khaya) exists there. Other woods, such as ebony, African teak, and hard, durable, reddish-coloured timber, called camwood, are also to be found.

That the Portuguese, during recent years, have slightly awakened to the value of their possession, is indicated perhaps by the increased export of ground-nuts. In 1903 this export amounted only to 3,000 tons; to-day it is four times the quantity.

CHAPTER X

SPANISH WEST AFRICA

THE Spanish possessions in West Africa consist of Rio de Oro, Spanish Guinea, and the islands of Fernando Po, Elobey, Corisco, and Annobon.

Rio de Oro lies south-east of Morocco, with a coast at Cape Bojudor, in the north, and ending in the south at Cape Blanco, adjoining French Senegal. The only Spanish settlement is the town of Villa Cisneros, the headquarters of the fishing industry. The principal market for fish is situated a little to the north-east. The trade in dried fish between the Canary Islands and Southern Nigeria has grown from the value of £2,800 in 1903 to £78,000.

Fernando Po—or Itschulla as the native Bubis call it—is the largest island on the Guinea Coast and one of the most beautiful in the world, and is believed to be of volcanic origin. Some authorities contend that it was once a part of the mainland. The strait between the island and the mainland is certainly only nineteen miles across and the soundings are in parts as low as thirteen fathoms. On the other hand the volcanoes on the island are not yet extinct, and it has several peculiar species of animals and plants.

The greatest length of the island, south-west and north-east, is 33 miles, and breadth 17 miles, while its highest elevation, the Pico de Santa Isabel (native name, O Wassa) is 10,190 feet. Its area is 1,185 square miles. Santa Isabel—or Clarence Cove, as it was called while in English occupation—is one of the finest harbours in West Africa. The cove, said to be a partly submerged crater, has steep rocky cliffs from 100 feet to 200 feet high. Outside the rim of the crater the depth of water varies from four to twelve fathoms, inside thirty to

forty fathoms. The town stands on a plateau, which, from the top of the cliffs slopes towards the mountain for about a mile, rising again into the Cordillera hills.

The native inhabitants are Bubis and Portos. So fertile is the soil of Fernando Po that it is said that Indian corn or maize planted on a Monday has sprung up by Wednesday in the same week.

Discovered either by Fernando Po or Lopez Gonsalves in 1471, it was exchanged with Annobon in 1778 by the Portuguese for a South American Colony. Colonisation attempts by the Spanish proved failures, and the island was lent to England till 1858 when it reverted to Spain.

Principal Towns.—Santa Isabel, or Port Clarence, has a population of about 2,000, but as it is unhealthy, the seat of government has been moved to Basile, five miles away and 1,000 feet above sea level.

San Carlos on the west, and Concepcion on the east coast are the only other towns of importance.

Exports.—The main product of Fernando Po is cocoa. Coffee, coco-nuts, copra, palm kernels, and palm-oil are exported, but the export of cocoa is incomparably the most important of the activities of the island. Soil and climate are admirably suited to its cultivation, and the present yield of about 4,500,000 kilos is only a very small proportion of what could be produced if an adequate or constant supply of labour were assured. It is estimated that about 40,000 acres pay tax, while about 30,000 acres, distributed among 130 farms, are in bearing. The cocoa crop has been growing steadily of late, but there are still large areas of bush land on the island which could easily be transformed into productive cocoa plantations. Only about one-tenth of the available land is under cultivation, labour being the greatest difficulty.

The kola nut is cultivated, also sugar and tobacco. Alcohol is distilled from the sugar-cane ; and the natives possess numbers of sheep, goats, and fowls.

There is no cable communication, but a wireless installation has been erected. The shipping services consist of a monthly steamer of Elder Dempster's, and there is also a monthly service by the Compania Transatlantica. Two small branch steamers are subsidised by the Government for service round the island, and communication is thus effected with the mainland and the Portuguese islands.

The principal trading firms are John Holt and Co., Frank Wilson, Perez y Mora, Francesco Perez e Hijo, and the Compania Transatlantica. Among native traders are M. C. Jones and E. A. Davis.

Anno Bom or Annobon, 4 miles by 2 miles, and rising to an elevation of nearly 3,000 feet above the sea, was ceded to Spain with Fernando Po by the Portuguese in 1778, but the islanders revolted against the Spanish, and for some time the island was ruled by a body of five natives, each of whom held the office of Governor for the period during which ten ships should touch at the island. Spain re-asserted her authority at the end of the nineteenth century.

Annobon contains abundance of fresh water and provisions, and being washed by the equatorial current which is 10° cooler than the Guinea current, is healthier than most of the adjacent islands. The name of the island is said to be derived from the fact that it was discovered on the first of January (1473) by the Portuguese. The inhabitants number over 3,000.

Other Spanish possessions are the islands in the Bay of Corisco, the principal of which are Corisco, Bana, and Great and Little Elobey.

Corisco, the largest, lies farthest seaward, and is about 3 miles long by $1\frac{3}{4}$ miles broad, its area being about $5\frac{1}{2}$ square miles, containing miniature mountain valleys, forests, swamps, rivers and moorland.

The natives are a Bantu negro tribe, called Benga. A few are converts to Roman Catholicism and fewer are Protestants. The Bengas consider themselves to rank

next to the M'pongwe peoples on this part of the coast. A Benga woman will marry a M'pongwe but not voluntarily a Baraka, a Bapuka, or Fan.

Ebony and logwoods are exports.

The Spanish territory on the mainland is known as Rio Muni. This small colony has an area of 9,264 square miles. The coastal region is low and marshy, and the vegetation is luxuriant. As there are no harbours and the rivers are all inaccessible to ships, trading has to be carried on by means of surf boats. Rio Muni is now completely surrounded by the French Cameroons, except where it borders the sea. Previous to the war the Germans had extended their colony so as to surround the Spanish territory, with the idea of eventually acquiring it as part of the Cameroons colony. The chief town is Bata, the residence of a Sub-Governor, responsible to the Governor-General who resides at Santa Isabel.

APPENDIX I

HOW TO LIVE AND WHAT TO WEAR

To anyone about to visit West Africa, the first thing to remember is to discount the tales one hears about the coast, whether before the start, or on board the "monkey-boat," as the West African liners are euphemistically termed. But if one has heart or kidney trouble, it is better to remain at home. Any defect in the teeth should also be rectified before leaving England.

If possible, get a cabin on the port side going out, as in that case one has the advantage of the night land breeze from that side along the coast. Try also for a forward cabin, rather than an inside one. If the passenger has any ammunition the first officer should be told at Liverpool. After one's things are in one's berth, it is best to go to the bathroom steward in order to arrange a time for one's morning tub. The early applicant gets the best and most convenient hour. Next, the head steward should be seen about one's seat at table.

It is advisable, but not compulsory, to dress for dinner. The short dinner jacket is the usual upper garment, and soft dress shirts are customary, particularly after the tropics are reached. Tips are expected, the general practice being 10s. each to the cabin steward and the table steward, 5s. to the bathroom steward and the deck steward (unless the latter has been employed exceptionally).

The following articles are advisable in the medicine chest :—

Euquinine (in 2gr., 3gr., and 5gr. tablets)	...	For fever and general health. (For general health never take more than 5gr. daily and, if one feels very fit, one 5gr. tablet a week is ample in dry season.)

Cascara, or Epsom Salts	As aperient.
Ginger Essence	For stomach pains and chills.
Permanganate of Potash	For snake bite, etc.
Ipecacuanha	To induce vomiting in case of poison, etc.
Chlorodyne	For diarrhœa, etc.
Sulphoral	In case of sleeplessness.
Vaseline, lint, plaster, bandages, scissors, clinical thermometer, etc.	For general purposes.

Always wear a wool cummerband at night, always wear wool next the skin and put on a big sweater after polo, tennis, and all hard exercise. Wear mosquito boots in the evening. Sleep under a mosquito net when one can, and see that it is tucked under the mattress.

From dawn to about 4.30 p.m. a sun topi (hat) must be worn. The early low rays of morning are quite powerful enough to give sunstroke. Many people (even native chiefs) use an umbrella (white or green) and shaded glasses, especially if on the water, as sunstroke may be had through the eyes and the reflection of the sun on the water. Many also wear a spinepad, especially when shooting.

The best time for bathing is after sunset before dinner. After exercise or fatigue, change of clothing is desirable and a good rub down. If, however, shivering be experienced, or distaste for the bath, bed is the best thing.

Do not be afraid of fresh air in West Africa. At the same time avoid chills. Sleep with the windows wide open at night. But if there are jalousies fitted in the house keep them closed, as plenty of fresh air can get through the slats. For dysentery take a strong dose of castor oil, containing drops of laudanum. This will often prevent, and even cure, an attack of dysentery if taken in good time. Sleep, if possible, in flannel, and always in the evening wear flannel next to the skin. Carbolic soap will be found to be both exceedingly refreshing and most cleansing to the skin, and the whole body should be bathed at least once every day and soaped all over. Many persons have complained

that the climate has a deleterious effect upon the teeth. This can, to a great extent, be prevented by regularly cleaning them the last thing at night before turning in. It is advisable nevertheless, to have one's teeth properly seen to before going out to the coast. This precaution will often save a lot of suffering and misery, for dentists are, as a rule, not to be obtained out there. In rains, being soaked through even for hours together has no ill effect provided one keeps moving all the time. The danger lies, having become wet, in remaining stationary afterwards. At the first opportunity wet clothes should be changed.

Blackwater fever is believed to be due to repeated attacks of malaria.

Craw-craw is a very unpleasant skin disease. Dirty bathing water and contagion are said to be the causes of this.

Prickly heat is another skin complaint. To some extent it is constitutional; some men suffer from it less than others. It is made worse by perspiration. The drinking of much hot soup and tea must therefore be avoided; but there is no need to refrain from a draught of cool drink when thirsty.

The rubbing of the skin with lemons relieves, and is said actually to cure, the irritation. In Northern Nigeria, however, limes are not, in some provinces, readily obtainable. One of the worst features of prickly heat is that there is a temptation not to wear wool next the skin. Light wool vests and pyjamas are no hotter than the same in cotton. Cotton for the moment feels cool to the hot skin, but it makes the irritation worse by holding the perspiration. Moreover, in cotton there is the certainty of chill and fever being added to the prickly heat.

In point of coolness and comfort a native-built hut (a new one) is hard to beat. Indeed, the writer has often heard them preferred to the portable building type of house sent out from home. The lack of windows and

consequently light is the great drawback. A European bungalow should be raised on piles above the ground, and the timber should be of Oroko or some wood which is proof against white ants.

Dry earth or sand should be used for latrines, and the native servants' sleeping place separated from the bungalow, or hut.

If camping out, latrine arrangements must be lower than the camp and the point from which water is fetched. A portable latrine seat should be taken out — an old kerosene tin will serve for a pan. Servants must all go to a fixed spot, below camp and water-supply. Water should be not only filtered but boiled. Do not leave the negro to attend to this. Do it yourself.

Fruit should be enjoyed when possible. Pines are obtainable, also bananas and paw-paw.

Fruit should be made use of as a laxative, but it must be noted that too much fruit induces diarrhœa, a condition to be dreaded as much as constipation.

When rising, an orange, a couple of bananas, or some papaw, can be taken. The papaw is improved if eaten with lime-juice and sugar. It has digestive properties which render it valuable as an after-meal dessert. Fruit should not be eaten after the evening dinner, except a little of the papaw.

Some people find fruit sufficient until about 10 o'clock. some eschew breakfast altogether, but this is not recommended. Far more advisable is it to have a good breakfast of fruit, eggs, or fish, etc., and to have a light lunch at about noon, and dinner at six or seven.

Milk is often hard to get, though goats abound. If milch goats are kept the udders should be washed daily, and frequently inspected, and the hands of the "boy" who does the milking washed also. The milk should then be boiled at once.

Vegetables are good and may, generally, be eaten. Fresh meat, if near the coast, can be obtained, as the steamers have a fresh supply, but in the interior it is

often unobtainable. Native sheep, or, more often, goat, is tough and deficient in nutrition. Chicken is almost always obtainable, but as it has to be cooked directly it is killed, it is nearly always tough.

Fish must be inspected and smelt before passing it as fit for a white man's chop. Only fish caught the same morning must be eaten. Eggs may be quickly tested if a whole lot are brought for examination. Put the lot into a calabash or any vessel of water; those which do not sink and lie still may be at once discarded.

The two dishes peculiar to the country for the European are palm-oil chop and ground-nut chop. They are both excellent, except when prickly heat is about.

Keep off stimulants as long as you can. Alcohol should only be used after sunset, and then, sparingly.

Examine often your cooking utensils and cooking place. Allow no native "chop" to be cooked in your pots. Throw it away when you find it therein.

Do not flog your boys, if you can possibly avoid it. Be firm about their mammy-palaver, but be charitable to the native erotic temperament in doing so. Explain everything over and over again, and speak very slowly and clearly.

If a matter is important, make the boy repeat it after you.

Rewards are sometimes more useful than fines.

As a general rule, treat your domestics with a sense of humour. A smile and a joke are very great influences. A cheerful brute is better than a petulant kind-heart.

In fact, one of the best means to health, not only on the Coast but everywhere, is to keep smiling. "Laugh and the world laughs with you."

APPENDIX II

OFFICIAL APPOINTMENTS AND REGULATIONS

THE following administrative and political appointments in Tropical Africa are frequently filled from this country as vacancies occur :—

Gambia.—Travelling Commissioners.

Sierra Leone.—Assistant District Commissioners.

Gold Coast.—Assistant District Commissioners.

Southern Nigeria.—Assistant District Commissioners.

Northern Nigeria.—Assistant Residents.

Vacancies for surveyors in Tropical Africa are also occasionally at the disposal of the Secretary of State for the Colonies—also Supervisors of Customs and Assistant Treasurers or Accountants. Postmasterships and similar appointments are usually in the nomination of the Postmaster-General in England. Engineerships and minor marine appointments are filled by the Agents for the Colonies. Candidates should note that the great majority of vacancies in these appointments occur in Nigeria and the Gold Coast. Vacancies in the other Colonies mentioned are rare.

Vacancies in the higher grades are almost invariably filled by promotion.

The duties in most cases include judicial work.

For appointments in West Africa the minimum age is 23; preference is given to unmarried candidates under 35 years of age.

Officers of the Royal Navy or Royal Naval Reserve

are occasionally selected for appointment as port officers or harbour masters. They are also eligible for selection as Marine Officers in Southern Nigeria, and as Assistant Marine Superintendents in Northern Nigeria.

Military appointments in the West African Frontier Force and the King's African Rifles are made by the Secretary of State for the Colonies on the recommendation of the Secretary of State for War, and applications should be addressed to the War Office and not to the Colonial Office.

The salaries attached to appointments in West Africa are higher than those attached to similar appointments elsewhere, and West African service also carries with it special privileges in respect of leave of absence and pension. These advantages are granted on account of the unhealthiness of the climate.

Candidates should on no account apply for or accept a West African appointment in the expectation of ultimately being transferred elsewhere, as the number of opportunities for such transfer is exceedingly small. No applications for transfer can be entertained until an officer has served for five years in West Africa, and officers desiring to be transferred must be prepared to accept a reduced salary. Only a small proportion even of applicants who satisfy these conditions succeed in obtaining transfers.

Selected candidates are required to undergo a course of instruction in London of two months duration before taking up their appointments. The subjects comprise tropical hygiene, accounting, and law. Candidates receive an allowance while undergoing instruction.

Duty pay, which is attached to the majority of the higher appointments in the service, is drawn by the officer discharging the duties of the appointment for the time being. Junior officers are frequently called upon to act for the substantive holders of these appointments during their temporary absence, and they then draw the duty pay provided.

Leave.

Nigeria.—Leave of absence with full salary is granted in the normal case after every twelve months of residence in Africa to the amount of ten days for each completed month of residence (or five days where for any reason the officer is not returning to West Africa) exclusive of the periods of the voyages to and fro. Free first-class passages are provided.

Pensions.

Nigeria.—All appointments on the regular establishment are pensionable, and an officer is at liberty to retire on the completion of eighteen years' service (twelve of which must have been resident service in West Africa) or on attaining the age of fifty years. Earlier retirement in the event of ill-health is also provided for. Pensions are computed on the scale of one-fortieth of the officer's retiring salary for every year of service.

Duties.

The duties of an administrative officer are of a very varied character. He is the immediate agent of the Government in his district, and his responsibility extends to all departments of the administration, which have not a special representative of their own at his station. Thus, in addition to his primary functions (*a*) of magistrate, and (*b*) of political officer (*i.e.*, the officer responsible for the maintenance of satisfactory relations between the natives and the central administration), he may be called upon to take charge of a detachment of police; to perform the duties of accountant for his district; to superintend the district prisons; to supervise road construction, the clearing of waterways, or other public works. In Nigeria, an important part of the administrative officer's duties consists in the assessment and collection of the land revenue and hut tax. Every officer is expected to do a certain amount

of travelling, in the course of which he inspects the outlying portions of his district, transacts any necessary business with native chiefs, settles disputes between individuals or communities, and generally deals with all matters requiring the personal attention of a representative of the Government on the spot. Free transport is provided; or, in districts where horses are a convenient means of transport, an officer may be required to keep a horse, for the upkeep of which he receives a daily allowance.

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NOTE.—In addition to the above selective list of books on West African languages (mainly those spoken in British territories), a number of small books, including portions of the Bible, hymn-books, grammars, etc., have been published by the S.P.C.K. Many of these will be found useful to the student. They include books in Susu (French Guinea), Mende (Sierra Leone), Temne (Sierra Leone), Jola (Gambia), Hausa, Ibo, Yoruba (Nigeria), and Fan (French Congo).

Where no place of publication is given in the above list, London is to be understood.

MAP TO ILLUSTRATE
WEST AFRICA
A HANDBOOK OF PRACTICAL INFORMATION
BY CAPT. H. OSMAN NEWLAND AND EVANS LEWIN, M.B.E.
English Miles
FRENCH WEST AFRICA
SENEGAL
GAMBIA
PORTUGUESE GUINEA
FRENCH GUINEA
SIERRA LEONE
LIBERIA
IVORY COAST
ASHANTI
GOLD COAST
TOGOLAND
DAHOMEY
NORTHERN TERRITORIES
UPPER VOLTA
FRENCH SUDAN
Kaarta
Massina
Yatenga
Mossi
Kong
Wassulu
Borgu
Military Territory
Damerghu
Kanem
Tintumma
MILITARY TERRITORY
Bodele
Bornu
Ennedi
CHAD
Bagirmi
Northern Provs
Southern Provs
NIGERIA
CAMEROONS
Bight of Benin
Bight of Biafra
Gulf of Guinea
Equator
ATLANTIC OCEAN
RIO MUNI (Spanish)
GABON
FRENCH EQUATORIAL AFRICA
MIDDLE CONGO
BELGIAN CONGO
UBANGHI SHARI-CHAD
Congo
Lunda
Loanda
PORTUGUESE WEST AFRICA
Benguella
Mossamedes
St. Louis
Freetown
Monrovia
Timbuktu
Kano
Sokoto
Lagos
Accra
Kumassi
Bamenda
Yaoundé
Libreville
Brazzaville
Kinshasa
Boma
S. Paolo de Loanda
Ascension Is.
Fernando Po
Principe I.
São Thomé
Bissagos Is.
West of Greenwich

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